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ὦ φίλος, εἰ σοφὸς εἶ, λάβε μ' ἐς χέρας· εἰ δέ γε πάμπαν
Νῆϊς ἔφύς Μουσέων, ρίψον ἅ μὴ νοέεις.

EPIGR. INCERT.



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CONTENTS OF NO. LIII.

	PAGE.
Outline of Mr. MACLAREN's Argument to prove that New Ilium and the Troy of Homer were the same city, or at least occupied the same ground	1
Nugæ, No. VI. By BOINTOS	18
On the Fables of Æsop and Babrias. No. III. A G. B. 24	24
Notice of <i>Notitia Librorum manu typisve descriptorum qui donante Ab. Thoma Valperga-Calusio V. Cl. illati sunt in Reg. Taurinensis Athenæi Bibliothecam. Bib- liographica et critica descriptione illustravit, anecdota passim inseruit AMADEUS PEYRON, in eodem Athenæo Theol. colleg. doct. et Linguarum orient. Professor. 4to. Lipsiæ, 1820.</i>	33
Observations on CREUZER's Edition of the Commentary of OLYMPIODORUS on the First Alcibiades of PLATO. 8vo. Francof. 1821.	39
In DEMOSTHENEM Commentarii JOANNIS SEAGER, No. II.	47
Notice of <i>The Classical Collector's Vade-Mecum: being an Introduction to the Knowledge of the best Editions of the Greek and Roman Classics.</i> 12mo. London, 1822.	53
On the Liberty of PROPHESYING	55
AN INQUIRY into the SYMBOLICAL LANGUAGE of An- cient ART and MYTHOLOGY. By R. P. KNIGHT. <i>Concluded</i>	68
Is the Nightingale the Herald of Day, as well as the Mes- senger of Spring? Sophocles illustrated; Sappho, Simo- nides, and Suidas corrected. By E. H. BARKER....	92
Hebrew Criticism	104
English Latinity	108
A List of the earliest printed Editions of the Whole and Parts of the HEBREW BIBLE, from A. D. 1475 to A. D. 1495; collected from the works of De Rossi, Dr. Kennicott, and other Collators and Compilers	110

	PAGE.
African Fragments. By J. GREY JACKSON. No. III.	113
Biblical Criticism. By the Rev. D. GUILFORD WAIT	117
Notice of <i>Supplementary pages to the Second Edition of the Rev. T. H. HORNE's Introduction to the Critical Study and Knowledge of the Holy Scriptures.</i> 8vo. London	124
E. H. BARKER's Reply to <i>BOINTOS</i>	129
Oxford Latin Prize Poem, for 1821:— <i>Eleusis.</i> By G. HOWARD	133
On the Attributes that constitute the Perfection of Being	138
Notice of <i>Journal of a Tour in the Levant</i> ; By WILLIAM TURNER	146
<i>TO AZMA TOT KOIOKOTPONH</i>	154
Observationes quædam ad N. T. a Scriptoribus Orientalibus. A G. GESENIO	155
Westminster Prologue and Epilogue, for Dec. 1822:— <i>Eunuch of Terence</i>	161
Jac. MORELLI (τοῦ μαχαρίτου) Epistola Ant. Isaaco Silvestre de Sacy et Jo. Francisco Boissonade; qua Hier. ALEANDRI JUNIORIS Dissertationem ineditam de Provincia Venetiarum deque Urbe Venetiarum primum edit.	165
H. GROTIJ Carmen, quod paucissimis legere contigit. <i>Hyporchema in obitum Aldinæ Catellæ</i>	170
ADVERSARIA LITERARIA, No. XXXII.—Extracts from the Reminiscences of CHARLES BUTLER—Epigrammata, Epitaphia, Variorum, No. IV.—The Origin of the word Classic—Reply to <i>BOINTOS</i> , &c.	171
Classical Criticism. By Dr. J. JONES	182
Cambridge Triposes, for 1823.	184
Literary Intelligence	190
To Correspondents	195

CONTENTS OF NO. LIV.

	PAGE
Critical Observations on some Latin Authors. By H. LISTON.....	197
E. H. BARKER de Arcadio Antiocheno Admonita quædam	208
A Plan for translating Languages, without study, or any previous acquaintance with them. By H. MATTHEWS	215
In DEMOSTHENEM Commentarii JOANNIS SEAGER, No. III.....	221
The Meekness of Moscs considered	227
On the Attributes that constitute the Perfection of Being, No. II.	229
Observationes quædam ad N. T. a Scriptoribus Orientalibus. A G. GESENIO	240
A Reply to Gulchin "On the Liberty of Prophesying." By E. H. BARKER	245
African Fragments. By J. GREY JACKSON. No. IV.	248
The Arithmetic of the Holy Scriptures, No. III.	253
Notice of <i>Thucydide de DUKER, de BECK, de SEEBODE, de GAIL, de BEKKER, &c.</i>	257
Observations on a controverted Passage in Justin Martyr; also on the Worship of Angels	261
On the Genius and Writings of Claudian, Part II.	275
Notice of LIEUT. COL. LEAKE's <i>Topography of Athens, with some Remarks on its Antiquities; with an Atlas of Plates</i>	287
E. H. BARKER Amœnitates Criticæ et Philologicæ, PARS IV.:— <i>De Particula Nη.—De Diis Manibus: Herodotus, Virgilius, Mela, Plinius illustrati.—Μάκτρα, Μάδρα, Σηρός: Evagrius, Isidorus correcti.—De tribus Corporibus Mundi</i>	297
On the Materials for a History of Ancient Persia	312
Embalming among the Egyptians.....	316
Notice of <i>Idyllia Heroica Decem, Librum Phaleuciorum Unum, partim jam primo partim iterum atque tertio edit</i> SAVAGIUS LANDOR. <i>Accedit Quæstiuncula cur poëtæ Latini recentiores minus legantur. Pisis</i>	322
Egyptian, Babylonian, and Persepolitan Writing.....	329
Oxford English Prize Poem, for 1823:— <i>Stonehenge.</i> By T. S. SALMON	331

	PAGE.
Notice of <i>Institutes of Latin Grammar</i> : By JOHN GRANT, A. M.	332
Notice of <i>Scripture Chronology, digested on a New Plan; or, the Principal Facts of Sacred History arranged in the order of time, from the Creation of the World to the Destruction of Jerusalem</i>	333
Notice of <i>Essais sur les Prépositions, considérées surtout géographiquement, ou nouveau Supplément à la Grammaire Grecque; ouvrage dans lequel on explique souvent les Textes Grecs à l'aide des Cartes géographiques, et où, parfoiſ, à l'aide des Textes, l'on corrige les anciennes Cartes</i> ; Par J. B. GAIL. Paris	333
Sophocles et Theocritus emendati; a G. B.	339
Critica Sacra:—1 <i>Corinth.</i> xi. 10.; a G. B.	341
Remarks on Dr. CROMBIE'S <i>Gymnasium</i>	342
Biblical Criticism	345
Notice of <i>Canares, a Poem in Modern Greek, by NICHOLAS MANIAKES, Student of Trin. Coll. Cambridge. To which is added a Pæan, or Greek War song, translated from the English, by the same Author</i>	350
Notice of <i>ΦΩΤΙΟΤ ΤΟΤ ΠΑΤΡΙΑΡΧΟΤ ΑΞΕΕΩΝ ΣΤΝΑΓΜΗ. E Codice Galeno descripsit RICARDUS PORSONUS. Lond. 2 Vols. 8vo. 1822.</i>	355
Oxford Latin Prize Poem, for 1789:— <i>Iter ad Meccam religionis causa susceptum.</i> By G. CANNING	362
ADVERSARIA LITERARIA, NO. XXXIII.—Lord Byron's simile from "English Bards and Scotch Reviewers;" Idem Latine redditum. R. TREVELYAN, A. M.—On Epistolary Formulas and Dedications—Epigrammata, Epitaphia Variorum, No. v.	367
Notice of R. P. KNIGHT'S <i>Carmina Homericæ, Ilias et Odysseu</i> , &c. No. III.	374
List of Theological Works necessary for the studies of a young Divine. By an Examining Chaplain	377
Biblical Criticism. By Dr. J. JONES	381
Literary Intelligence	384
To Correspondents	385

ERRATA IN NO. LIII.

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THE
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Nº. LIII.

MARCH, 1823.



OUTLINE OF

MR. MACLAREN'S *Argument to prove that New Ilium
and the Troy of Homer were the same city—or at
least occupied the same ground.*¹

Few things have seduced men into more unaccountable errors, than an extravagant passion for hypothesis. Though persevering meditation sometimes brings light out of obscurity; yet when misdirected, or employed upon subjects very plain and obvious in themselves, it rarely fails to generate vain subtleties or useless paradoxes. Thus, though Homer's poems are remarkable for unity of design, and consistency of costume and details, the license of speculation has discovered in them the patch-work production of half a dozen or half a hundred different bards or critics, living in ages and countries remote from one another. By a singular inversion of retributive justice, the poet himself who has conferred immortality on so many, has had his own earthly existence called in question. The city too, with all the glory she has derived from her misfortunes, has not been able to escape the suspicion of being nothing better than an air-built fabric, though the poet has assigned her a local habitation, and has associated a hundred known objects with her as guarantees for her existence. In short, it is impossible to look at the multitude of singular opinions and controversies respecting Homer, without thinking of a maxim, the force of which is often felt, that discussion, though it may lead to truth in the end, is often an erring guide in the outset; and that there are few conclusions so

¹ A Dissertation on the Topography of the Plain of Troy, including an examination of the opinions of Demetrius, Chevalier, Dr. Clarke, and Major Rennell. By CHARLES MACLAREN. 8vo. pp. 270: illustrated by a Map. Hurst and Robinson, London, 1822.

secure, that they may not be unsettled by a restless spirit of speculation.

When Chevalier published his hypothesis, scarcely any of the ancient localities were ascertained, and the Plain of Troy presented a *tabula rasa* for speculation. The tumuli, the rivulets, the hills, nameless and undistinguished, presented themselves ready to be transformed into Homeric monuments at the call of the enterprising theorist. The result has shown that the value of contingent facts can never be known till they are in our possession. Chevalier might very reasonably think that it was of little consequence to ascertain the site of New Ilium, since Strabo rejected its claims to be considered as the Troy of Homer. But we are now aware that the knowledge of this site would have enabled him to distinguish with certainty the true Simois and Scamander, and would thus have saved him from a radical and irremediable error—excusable, perhaps, in him to commit, but which it would be inexcusable in us to adopt, with the additional lights we now possess.

The discovery of New Ilium should have led immediately to that of Strabo's site of Troy, which would have put us in possession of a key to the reasonings of that writer. But admitting that the want of accurate maps might have deprived us of this secondary advantage, there is still a very important use that might have been made of the discovery. Considering how many theories have been contrived, and how many positions have been proposed and rejected as the site of Troy, it is truly astonishing that, till the Essay before us appeared, though ten years have elapsed since Dr. Clarke made known the ruins of New Ilium, no one should have thought of trying the accuracy of an opinion which had the suffrages of the greater part of antiquity in its favor;—namely, that ancient Troy and Ilium Recens might be the same town, or at least occupy the same ground. One would have imagined, that the probability of a conclusion so obvious, so reasonable in itself, and warranted by so many analogous facts, would have occurred as soon as the site was known. If this opinion should turn out ultimately to be accurate, it will be curious to reflect, that had Strabo's works not come down to us, it is, perhaps, the only opinion which would ever have been entertained. To bring this hypothesis to the test, by trying how far it is capable of explaining the details of the Iliad, is the primary object of Mr. Maclaren's Essay. In giving an outline of his argument we shall avoid as much as possible entering into any of the collateral topics he introduces.

There are two primary questions involved in this inquiry, both of which have been the subject of controversy. First, whether the Plain of the Mendere be the Plain of Troy;—and secondly, what precise spot in the plain the city occupied. Mr. Maclaren discusses both of these questions with great minuteness of detail.

Plain of Troy. First, as to the geographical position of the

Plain of Troy, he adopts without hesitation the opinion held by all the ancients, and all the moderns, except Mr. Bryant, (and Mr. Hobhouse partially,) that the Plain of the Menderes is the Trojan Plain of Homer. He maintains that the Hellespont of Homer was simply the canal of the Dardanelles, and did not include any part of the Ægean sea, as contended by Mr. Bryant; and after replying to the objections grounded on the epithets *πλωτός* and *ἄπειρος*, and showing that the term Hellespont was so restricted by Herodotus, Strabo, Pliny, and Mela, he thus collects into one point the positive evidence supplied by the Iliad, to prove the identity of the Plain alluded to with the Plain of the poet.

1. The Hellespont, at, or within which the ships were stationed (Il. xv, 233. xviii, 150), is described as the boundary of the Thracians, which it continued to be in later times, and is termed *ἀγάρρηνος*, the "rushing," or "swiftly-flowing" (Il. ii, 845. xii, 30), an epithet singularly descriptive of a strait with a constant current, at the rate of three or four miles an hour, but not, applicable to the Ægean sea, which has no tides (Wood's Essay on Homer, p. 320). 2. The sea at which the ships were stationed, was not the open sea, but a *wide bay*, *εὐρύς κόλπος* (into which the Scamander fell, Il. xviii, 140. xxi, 125), an expression very applicable to the mouth of the Hellespont, which is from three to four miles in breadth. 3. The entry to this bay was north of Tenedos; for the party of Greeks who left Troy with Nestor and Diomed sailed first to Tenedos, then to Lesbos, from which they crossed to Eubœa (Od. iii, 157—174). 4. The entry was southward of Imbros; for Neptune, coming from Ægeæ in Eubœa to Troy, left his chariot in a cavern *between Tenedos and Imbros*, and went into the Greek camp. 5. The Plain was thus evidently within the Dardanelles, and yet it was near the mouth of the canal, for the ground was not only within view of Mount Ida on the one hand, but of Samothrace on the other, from which two stations Jupiter and Neptune surveyed the combat of the armies (Il. viii, 48. xiii, 10). Now a plain with a level beach, and a river corresponding to Homer's Scamander, with adjunct streams, cannot be found any where farther up the Hellespont than the Plain of the Menderes; and though it were found, it could not, from the position of the highlands of the Chersonese, be *within view of Samothrace*. Even though we had not the traditionary evidence of the later Greeks to guide us, these circumstances alone should remove every doubt as to the identity of the Plain of the Menderes with the Trojan Plain of Homer.

As the data which the Iliad affords for determining the site of Troy depend chiefly on its position with reference to the rivers, our first step must be to ascertain which of the streams in the plain are the Scamander and Simois of the poet.

The City between the rivers. Homer indicates very clearly that the city lay *between* the two rivers, which had their sources in

Mount Ida (Il. xii, 19), and *joined* before they fell into the sea (Il. v, 774). For the Greeks were encamped on the sea-shore, and persons passing from the camp to the city, and *vice versa*, passed over one of the rivers, and *one only*. Thus Priam crossed the Scamander both in going to the camp and in returning from it (Il. xxiv, 349. 692). When Hector's friends were carrying him home wounded to the city, they came to the *fords* of Scamander; and the Trojans in the last battle crossed the *fords* of the river in their retreat (Il. xiv, 432. xxi, 1). Lastly, when the Greek and Trojan armies were fighting in front of the city, sometimes close to the walls, and sometimes at a short distance from them, the battle is said to "roll back and forward *between Simois and Scamander*" (Comp. Il. iv, 507. vi, 1—80). It is not once mentioned that individuals or either army crossed the Simois.

The Rivers. The streams in the plain are, S, the Mendere, rising in the summit of Mount Ida, 10 miles long, 500 feet broad, deep in the time of floods, but nearly dry in the heat of summer: M, the Dombrik, a torrent from the western chain of Ida, 13 or 14 miles long, 60 feet broad when its bed is filled, but nearly dry in summer; it joins the Mendere at B: T, the Kirke-joss, 8 miles long, 15 feet broad and 3 deep, according to Chevalier, rising from 40 springs at Y, and having a perennial current: P, the Kimair, a torrent apparently 8 or 9 miles long, rising in the western chain of Ida, and nearly dry in summer. The plain has the appearance of a dead level; but as the Mendere, like all streams subject to inundation, continually raises the ground on its banks, the middle of the plain is in reality rather higher than the sides, and the waters of the Kimair when small, unable to force their way to the Mendere at P, glide along the foot of the eminence R, and join the brook of Kalefat Osmak near H: the waters of both then proceed northward between G and I (as marked by a dotted line) to the Dombrik, M; and all three fall into the bay near C, by a short stream. This is the course of the rivulets in summer; but in winter, when the waters are heavy, the Kimair joins the Mendere at P, the Kalefat Osmak at K, and the Dombrik at B.

There are two opinions with regard to the Scamander. Mr. Wood, Major Rennell, and others, hold it to be the Mendere S; but Chevalier holds it to be the small perennial stream T. It may be safely said that the former opinion has all the evidence in its favor which the case admits of; and that the latter has nothing to recommend it, except that it accommodates a particular theory.

Scamander. Strabo describes the Scamander as rising in the highest part of Mount Ida, in the same hill with the Granicus and Esepus, and falling into the sea at Sigceum (L. xii, 602). There is not the shadow of a doubt, therefore, that the Mendere was the Scamander of Strabo, Herodotus, and all the later Greeks; and this single circumstance ought to be decisive; for we can bring a hundred examples of rivers preserving their ancient names amidst

greater changes than took place here between the ages of Homer and Herodotus. The entire loss of the name would not have been at all unaccountable; but Chevalier requires us to believe--what is altogether unexampled in history--that the names of two celebrated rivers were transferred from the streams to which they belonged, to two other streams, which had no right to the appellations.

Homer's expressions descriptive of the Scamander can be applied to no stream but the Mendere, without obvious violence to the sense. 1. The Scamander is repeatedly called "the river" (Il. II, 860. XXIV, 351), a title justly due to the Mendere, which is the only river in the plain but which could never be applied to such brooks as the Kirke-joss or Dombuk, when placed by the side of a stream like the Mendere. 2. The expressions applied to the Scamander in the 21st Book, "the great river with deep whirlpools, the vortiginous Scamander, the wide-flowing impetuous river, which inundated the plain, and bore away men and horses in its floods," would evidently be worse than ludicrous if applied to any stream but the Mendere, which is large, deep, rapid, and inundates the plain as here described. 3. The religious honors paid to the Mendere, and the epithet "sprung from Jove," bestowed upon it, are not only merited by its superior magnitude, but are happily explained by the fact, that its source is a magnificent cascade issuing out of Gargarus, the summit of Ida--a spot held sacred as the earthly throne of Jove (Il. VIII, 17. III, 276. XXIV, 308). 4. The name of Xanthus, *yellow*, which the Scamander also bore, is peculiarly applicable to the Mendere, the yellow color of whose waters has repeatedly attracted the notice of modern travellers (Clarke's Trav. 4th Ed. III, 222. Hobhouse's Trav. 710).

Ungrateful as the task is to argue against paradoxes, we shall examine very briefly the claims of the Kirke-joss to be considered as the Scamander. 1. The Kirke-joss does not rise in Mount Ida, where the Scamander rose (Il. XI, 18), but at the foot of the hill of Bournabashi, the site of Chevalier's Troy. If he call this one of the roots of Ida, then Troy could not be placed on it; for Homer tells us expressly, that Troy was *not* on the roots of Ida, but in the plain (Il. XX, 216). 2. The term Xanthus does not apply to the Kirke-joss, for Chevalier says that its waters are remarkably limpid. There is nothing in it to account for the distinctive epithet of "sprung from Jove;" and the title of "the river" would be ludicrous when applied to it in a district which contained the Mendere. 3. To bestow the titles of "the great vortiginous river," &c. upon the brook of Kirke-joss, 15 feet wide, and 3 deep, would be so palpably absurd, that Chevalier found it necessary to elude the difficulty by a stratagem. He supposes that the battle where these epithets chiefly occur, was fought below the junction of the rivers, at F, and that the confluent stream had the name of Scamander. His assumption, that the Mendere a

large river 40 miles long, gave up its name to a small brook which joined it almost at the shore, after it had swallowed up many larger streams in its course, is about as probable as that the names of Scamander and Simois had been transferred to the wrong rivers between the ages of Homer and Herodotus. With such a latitude of assumption it might be possible to prove that Troy was on Mount Ararat. With all these helps, however, the difficulty is not removed. For the place where the Trojans plunged in is called the *ford* (Il. xx, 1), which implies that it was the point where the river was *usually* crossed. Again, the title of, the "river with deep gulfs," is given to a part of the Scamander near the city, and far from the ford (Il. xxi, 603). Moreover, the flood is not ascribed to the confluent stream, but to each river separately; for it is only after the Scamander had overflowed the plain himself that he calls to Simois to swell his waters (Il. xxi, 234--324), and Chevalier testifies that his Scamander never overflows at all (Edinb. Trans. Vol. III. Tableau, p. 59). Lastly, had Achilles crossed below the junction, he must necessarily have crossed Chevalier's Simois (the Menderes) again to get to Troy-- of which Homer says not one word. 4. Homer mentions two springs, one hot, and one cold; but Chevalier's springs (at Y) are cold, and all of one temperature; and instead of two, there are twelve or sixteen. Mr. Maclaren, however, was mistaken in thinking that there were necessarily *forty*, as the Turkish name (Kırke-joss, "forty eyes") seems to indicate. *Forty* is used in the Eastern languages to express an indefinite number.¹ Nor does Homer's expression imply that the two springs were the head fountains of the river. For he places the sources of the Scamander in Mount Ida, and the city in the *plain* (Il. xii, 19. xx, 216); and since springs in the plain could not be the head fountains of the river in the mountain, they must have been merely sources, whose waters either flowed into the river as an adjunct stream, or were conceived to rise from it, as Strabo understood. Upon the whole it may be said, that there are few points in ancient geography more indisputable, than that the Menderes is the Scamander of Homer.

Let us next inquire what river corresponds to the Simois. And in this branch of the argument, to save room, we shall assume without proof, what is not now denied, and could easily be established by Strabo's evidence, that the hill of Issarlik, I, is the site of New Plim.

Simois. Strabo tells us, that "two elbows or bent ridges proceed from the highest part of Mount Ida, the one towards Sigæum (A), the other towards Rhœteum (C), forming together a semicir-

¹ Thus, Chardin mentions a river near Erivan, named "Forty Springs;" Savary or Fourmont mentions one of the same name in Crete; and Mr. Monier observes, that the modern name of Persepolis is "Forty Pillars," though this is by no means the number of columns standing.

cular line, and inclosing between them the two plains of Simois and Scamander; and farther, that these two plains (of which the Scamandrian is the broader) are separated by a neck of high ground, or hilly ridge, which begins at New Ilium, and reaches (eastward, as appears from another passage) to Kebrenia, and joins the semi-circular elbows" (L. xiii, 597). The features of this description will be recognised at once in the sketch. The elbows, or bent ridges, proceeding towards Sigeum and Rhæteum, are evidently VLU and VW, which together form the semicircle WV VLU. It is equally impossible to mistake the neck, or hilly tract, beginning at New Ilium, I, and proceeding eastward, till it joins the semicircle. It is clearly the ridge or hilly tract IXO.¹ And it is no less indisputable, that the two plains of Simois and Scamander, inclosed by the semicircle, and separated by the neck IXO, are the plains of the Dombrik, M, and the Mendere, S, of which the latter is accurately described by Strabo as the broader. The Dombrik is therefore beyond a doubt the Simois of Strabo; and every other circumstance that writer has mentioned respecting this river confirms the conclusion. Thus he tells us, that the Scamander and Simois, approaching the one to Sigeum, and the other to Rhæteum, unite a little before New Ilium, and form a lake or marsh at their embouchure (L. xiii, 597). Now, no river approaches Rhæteum (C) but the Dombrik, nor Sigeum (A) but the Mendere; they do unite a little before Issarlik (I); the marsh alluded to still covers the space from B to C; and it is obvious, from inspection, that the Dombrik is the only river which can be conjoined with the Mendere, as the cause of their existence. To all this may be added, that the inhabitants of New Ilium held their city to be the Troy of Homer (Strabo, L. xiii, 593—600), a pretension which they never would have advanced had New Ilium not stood between the rivers then known by the names of Simois and Scamander. That the Dombrik was the Simois of the later Greeks, may therefore be regarded as certain; and without strong reasons to the contrary, this may be held decisive as to its identity with the Simois of Homer.

But the Dombrik corresponds better with the Simois of Homer than any other stream in the plain. The Dombrik is the largest stream in the plain, except the Mendere, as we would expect the Simois to be (Hobhouse, p. 749). Mr. Turner found its bed 60 feet wide. Dr. Clarke describes it as dry in summer, but as a *powerful torrent*, bearing all before it in winter (Trav. iii, 231). And this character corresponds to the terms Homer employs; for he nowhere calls it a large vortiginous river, as he calls the Scamander; and the violence and impetuosity he ascribes to it when

¹ The form of this dividing neck or ridge is copied from a map in Vol. II. Part 2. of Choiseul's *Voyage Pittoresque*, published in 1820.

swelled, he elsewhere ascribes to a *winter torrent* (Il. II, 493. XXI, 308). Chevalier and Major Rennell hold the Simois to be the Thymbrius, but we have seen that it was not the Thymbrius of Strabo; and the following circumstance is almost a positive proof that it was not the Thymbrius of Homer. The Dombrik is evidently best adapted of all the torrents in the plain to act against an object placed at the mouth of the Scamander, where the Greek entrenchment stood. Now when the poet musters the eight rivers of Ida to demolish the ramparts, the Simois is in the number, but not the Thymbrius (Il. XII, 19). Had the Dombrik been the Thymbrius, is it not plain that the Thymbrius would have been included among the agents of destruction, and the Simois omitted? Lastly, had the Simois not joined the Scamander close upon the sea, as the Dombrik does, but farther up, as at K, we may be certain that some bodies of so large an army would have passed the confluent stream below the junction, and approached Troy across the Simois. Yet we find not a single trace of such a movement. To all this we shall add, what Mr. Maclaren has overlooked, that the accurate D'Anville, though he was aware that Pococke held this river to be the Thymbrius, has put it down in his map as the Simois.

The Greek Camp. The two rivers being ascertained will assist us in determining the position of the Greek camp. 1. The site of the camp must evidently be somewhere in the level beach between A and C, the rest of the shore being rocky for five or six miles on either side. 2. It must be on the west side of the embouchure—not the east, for the road from the camp to the city crossed the *Scamander only*, as already shown. 3. The spot was necessarily *flat*, for it admitted the ships to be drawn up to the inland barrier: it was *covered with sands*, as we are distinctly told (Il. XII, 31): it was *small*, for the troops were *crowded* (Il. XIV, 30): and it had two or more tumuli erected close by it (Il. VII, 354. XXIII, 162. *et seq.*). These circumstances put together leave no doubt that the tongue of flat sandy soil at Koum Kale (west of B) was at least a part of the Greek camp. 4. The northern extremity of this point of land, Mr. Maclaren thinks, is susceptible neither of increase nor diminution, because being formed of sand deposited by the current of the Hellespont, without an alteration either in the nature of the material, or the velocity of the current, (both of which are extremely improbable,) it must remain unchanged.¹ But for the following reasons, he thinks, that at an early period, the embouchure of the Menderes was farther from Sigeum, and that the sandy flat extended more to the eastward as shown in the sketch. First, it is natural that the Scamander, flowing through an alluvial

¹ This depends on the principle which gives stability to the matters constituting the beds of rivers. See Art. River, by Professor Robinson, Encyc. Brit.

plain, and raising its bed continually, should sometimes change its course. Now as the accumulation of soil is greatest on the east side of the plain, where the torrents of the Kimair, Kalifat Osmak, and Dombrik fall in, (for the Kuke joss carries no alluvion,) the Scamander would naturally seek out its new channel on the west side, where the resistance was least. Every change must thus have shifted its mouth a little more to the westward; and we see, accordingly, that the present channel RFB is not in the middle of the valley, but close to the western eminences. The stream of the Hellespont must have aided this effect. *Secondly*, we find such a change proved by Strabo's measurements; for the mouth of the Scamander, which is now 30 stadia from the site of New Hunf, was in the time of Demetrius, no more than 20 (L. XIII, 598), and could not, therefore, be in any part of the present channel of the river. *Thirdly*, Sir William Gell observed the remains of deserted channels on the east side, where our reasonings would induce us to look for the ancient course (Gell's *Top. of Troy*, p. 43). These may be considered as clear proofs that the river has shifted westwards, near its mouth, though they do not determine the extent of the change. But, assuming that the change has been going on in a ratio corresponding to the time, and that the distance of the estuary from I, which is now 30 stadia, was 20 stadia 2000 years ago, Mr. Maclaren has calculated that its position in the time of Homer might be about E, to which point he has conducted the supposed course of the river from F, following pretty nearly an ancient channel observed by Sir W. Gell. The sandbank, which exists along the north edge of the shore, here (marked in Major Rennell's map) shows, in his opinion, that this ground was originally formed by the Hellespont, and that it would consist of dry sand, like the point at Koum Kale, till the river in its migrations invaded it, and sweeping away the sands, replaced them by its slime and mud, and converted the soil into a marsh.

The space thus marked out for the camp (bounded by a double line in the sketch) is about a mile long, by $\frac{2}{3}$ of a mile broad; but excluding the small eminence on which the two westmost tumuli stand, the breadth of flat ground capable of receiving ships, is about half a mile. The spot thus indicated as the site of the camp, corresponds in every essential feature with that of Homer. It was situated on a *wide bay* into which the Scamander fell (Il. XVIII, 140). Its position was good for defence, having the sea on three sides, and it was conveniently placed for drawing daily supplies from Thrace (Il. IX, 71). Its extent was such, that the voice of Agamemnon might be heard from the centre at both extremities (Il. V:II, 222). The ships from want of room were not drawn up in one line, but in rows behind one another like steps of a ladder (Il. XIV, 30). Now, supposing that the vessels were 11 or 12 feet broad each, like those of which Xerxes employed 313 to make a bridge 7 stadia (3500 feet) long, and adding 8 feet

more for open space and passages, then we find that five lines upon a piece of ground like this (each line $\frac{1}{2}$ of a mile long) would contain the whole 1186 ships of the Greeks. Again, since the ships served as well as the tents to lodge the troops, they would not occasion much loss of space. Now, supposing the army to amount to 60,000 men, and allowing 24,500 square yards for each 1000 men, according to the military rule of the Romans (Gibbon's *Decline and Fall*, Chap. 1), it is found that a *half a square mile*, or a space exactly of the extent here assumed, would have sufficed for a camp. And since this was the space the Romans allotted for their camp, when they had it in their power to take what room they pleased, while the Greeks in their camp were *crowded*, the space might even be reduced somewhat. As it is, however, it corresponds well with the terms Homer employs. A surface much smaller would scarcely have contained the ships and troops: in a surface much larger they would not have been crowded.

Trojan encampment. Hector having driven the Greeks within their entrenchments, and wishing to be at hand to attack them if they should attempt to embark during the night, thought it necessary to encamp in the field. Instead of taking up his station, however, close to the entrenchment, "he withdrew the Trojans to a place on the banks of the river, at a distance from the ships, where they remained during the night, and kindled, *between the Greek entrenchments and the Scamander*, a thousand fires which shone before Troy" (Il. viii, 190. 556). Mr. Maclaren thinks that the Trojans occupied the position marked by curved lines from the high cliffs at D, to the marshes at E, blockading the camp entirely on the land side. The words used show that the Trojan encampment was at some distance from the ships; yet it was not very far, for Agamemnon, standing within the entrenchments in the night time, saw the Trojan fires, and heard the martial music and the noise of the multitude (Il. x, 11); and Dolon the spy, when close by the Greek lines, speaks of part of the Trojan army as just at hand (Il. x, 465. 434). It may be assumed, therefore, that the Greek ramparts were not quite a mile from the nearest part of the Trojan army. Dolon, who was standing near the ramparts, not far from one extremity of the Trojan camp, and at a place where the ground was marshy, (as shown by the marsh-myrtle and reeds,) must have been in the low ground between B and E. From this spot he describes (by the light of fires probably) the Carians and other tribes, chiefly archers, as posted *πρὸς μὲν ἄλός* "towards the sea;" the Lycians and others, chiefly cavalry, as at Thymbra; and the Thracians, newly arrived, as hard by at the extremity of the camp (Il. x, 428—434). We may suppose the post of the Carians to have been at D, where they would be towards the sea; and being badly armed for night service, they were properly placed at a distance from the scene of action. The post of the cavalry for the same reason would be at F; and the Trojan infan-

try, upon whose vigilance and firmness most reliance could be placed (Il. x, 419), though not mentioned, would thus be nearest the enemy, and in the place most exposed to assault. It is curious, that the Thracians, though newly arrived,⁹ and necessarily by water, yet appear, from the order in which they are named, to have been farthest from the sea. Now, this only shows that the sea alluded to was not the Hellespont, which they crossed, but the Ægean sea at D, where the coast consists of steep cliffs, at which troops could not disembark.

Thymbra. If this explanation be admitted, Thymbra ought to be about F, and the Kirke-joss should be the Thymbrus. In reality, if Thymbra derived its name from a river, as Strabo states, there can be little doubt upon the subject, for there is no other stream on the west side of the Scamander, where the Trojan army, auxiliaries and all, were posted. The nature of the ground strengthens this idea; for the perennial stream of the Kirke-joss keeping up a perpetual verdure, affords something like a reason for the name of Thymbra, borrowed from an odoriferous herb; and farther, as the place would supply both pasture and water for the horses, it was in all respects a fit station for the cavalry. Strabo's account of the Thymbrus is so confined, that it can merely be received as evidence of the existence of the river, without determining its place. But instead of entering farther into this subject, we refer to Mr. Maclaren's work.

Tomb of Ilus. When the Trojan army was encamped along the Scamander, Dolon told Ulysses that Hector was then (during the night) holding a council at the Tomb of Ilus, "apart from the noise of the camp." The tomb was, therefore, not in the camp, but at some distance from it. Again, it was towards the town, for the Trojans passed it next day when flying to the city (Il. xi, 166); and as the army was posted on the west bank, it should consequently be on the opposite side of the river. And there accordingly we find it was; for Priam, going from Troy to the Greek camp, passed the tomb of Ilus just before he came to the river (Il. xxiv, 349). It should, therefore, be on the direct route between the Greek camp and the city, and may very reasonably be identified with the tumulus G. Hector's object in holding a council here, was partly to deliberate undisturbed by the noise of the army, and partly to communicate with the town, to which we find him sending off a message, directing the old men and youths to keep guard, and from which he had to order down provisions for the army (Il. viii, 517—545).

The Throsmos. The Throsmos, which is a term of doubtful signification, is used by Homer only three times, but under circumstances which seem to define what he means. 1. The Throsmos was on the same side of the Scamander with the Greek entrenchments, for it was on the night when the Trojans were posted between the ramparts and the river, that they were said by Nestor

to be encamped on the Throsmos *near the ships* (Il. viii, 489. x, 159). 2. The position of the Trojan army, here said to be on the Throsmos, is also spoken of simply as a *plain* (Il. viii, 558), and a part of the Trojan plain (Il. x, 11). This is entirely overlooked by those who think it indispensable to find a hill for the encampment. 3. The Throsmos included an extensive space, for it is applied to the whole ground occupied by the Trojan army, one wing of which was near the sea, another at the Scamander, and a part at Thymbra (Il. x, 160. 428. 431). 4. It was not always applied to the same piece of ground, for when the Trojan army slept the first time on the field, they retired to the banks of Scamander; the second time they did not so retire, but remained close to the ramparts, and were only driven to the river next day after many furious charges (Il. xx, *passim*. xxi, 1); yet their position on both occasions is said to be on the Throsmos (Il. xx, 3). The expression, therefore, was not confined to an isolated hill; but was applied to an extensive tract of ground characterised generally by a plain surface. 5. It cannot be understood to mean nothing more than "*saltus campestris*," an open plain, as Mr. Bryant thinks, for in this case it would have been applied to the plain on the Trojan side of the river, where the chief battles were fought. On the contrary, in the three instances where it occurs, it is employed to distinguish *exclusively* the ground on the Grecian side of the Scamander, and we have seen that it applies to the whole of that ground, from the camp to the Kirke-joss, and from the sea to the Scamander. Now, there is but one circumstance which distinguishes this side of the plain from the other—that it everywhere rises into a gentle acclivity. And, that the expression really refers to this peculiarity, is confirmed by the use of the word in other writers, where it is found to mean "*a gentle ascent*" (Hobhouse, p. 758). Heyné also understands the word to signify a gentle acclivity; and in this sense the term as employed by Homer is singularly distinctive and appropriate.

Site of the city. We have now a number of fixed points from which we can pursue our researches respecting the site of Troy, with some prospect of success. We know the situation of the Grecian camp; and a multitude of facts and details connected with the movements of the armies enable us to fix a certain distance from the camp, within which we are sure the city must have stood. When this distance is determined, our inquiries are limited to a very narrow space; for, first, we have ascertained the Simois and Scamander, and know that the site must be sought between these rivers; and, secondly, we know that it must be a hill, surrounded generally by a plain. When the problem is thus circumscribed its solution will be easy; and we shall find there is but one spot—the hill Issarlik—that can be reconciled with the various facts and circumstances connected with the Troy of Homer.

That the distance of Troy from the Greek camp did not exceed

three miles, we think may be collected with perfect certainty from the following circumstances.

1. The march and meeting of the armies in the first battle indicate that the distance was small. Comparing Il. II, 780. 808. III, 1—15, we should conclude that the two armies started nearly at the same time, and advancing by a simultaneous movement, met of course about midway between the city and the camp. And yet, it turns out, that in this position they are so near Troy that Helen and old Priam, seated on the walls, are able to distinguish the persons of the Grecian commanders in the field (Il. III, 161). With ordinary powers of vision this could scarcely be done at the distance of a mile.

2. When the duel between Paris and Menelaus took place in the position just mentioned, near the city, Hector sent thither for two lambs, and Agamemnon sent to the fleet for one (Il. III, 116). All the details induce the belief that the lamb from the fleet arrived as soon as those from the city (Il. III, 245. 268). Let the reader peruse the circumstantial narrative of the poet, and let him then try if he can reconcile this incident with the supposition that the Greek army was then before Strabo's site, O, or Chevalier's, L.

3. Prisoners, or horses and chariots, taken by either army, were not kept in the rear as they would have been had the distance from its station been great, but were sent off during the battle by the captors to the city or the camp (Il. V, 165. 325. VI, 52).

4. The fires kindled by the Trojans during the night on the banks of Scamander, at a distance which we have seen could not exceed a mile, or a mile and a half from the Greek ramparts, are said to "shine upon, or before Troy" (Il. VIII, 557. X, 12). The second passage seems to imply, that Agamemnon standing at the ships, saw both the Trojan fires in the field, and the city illuminated by their light. At any rate, the expression necessarily supposes a short distance between the Trojan camp and the city.

5. When the Trojan army had taken up its station on the banks of Scamander *after nightfall*, Hector orders the troops "to bring quickly from the city oxen, fatted sheep, wine and bread, from their houses" to the camp for *supper*, and collect wood for fires, which was accordingly done quickly (Il. VIII, 503. 545). Now an attack being intended on the Grecian lines at day break (in 7½ hours), it was scarcely possible to go to a city at O, or L, to collect cattle, bread, wine, fire-wood, and return over the same space with flocks of sheep and oxen, *slow-paced* animals, to get these animals slaughtered and dressed, and to allow a needful time for sacrifice and eating, within seven hours and a half. But the provisions were for *supper*, and the troops are described as reposing round the fires the whole night after being refreshed by their food (Il. VIII, 549).

6. The blockade of Troy by the Greeks seems to have been much stricter than a city at O, or L, or any spot more distant than

I, could be exposed to from an army at Sigeum. Hector asks Polydamas if he was not tired of remaining shut up *within the walls*, in consequence of which the city was impoverished (Il. xvii, 287). Priam asks permission of Achilles to send to Mount Ida for wood, saying, they were *shut up within the city*, as Achilles knew (Il. xxiv, 662). Achilles tells that while he fought, *Hector durst not venture beyond the Scæan gates and the beech-tree* (Il. ix, 352). And lastly, from the time that the Greeks arrived at Troy, the Trojan women had *given up the practice of washing their linens at the hot and cold fountains*, though these were under the walls (Il. xxii, 154). All these circumstances show that the city was near the camp, and the two last lead us to suppose, that the moment any person passed without the city walls, on one side, he could be seen either from the camp itself, or perhaps the hill above. It will be seen that the hill, I, alone is sufficiently near, and has the exposed situation which these details imply.

7. On the morning of the day after the first battle, the Trojan herald, Idæus, went *ἡῶθεν, at day-break*, from the city to the Greek camp, where he found the chiefs sitting in council at the ship of Agamemnon,—he settled a truce with them for burying the slain,—returned to Troy, and delivered the result of his mission,—after which, the Trojans who were ready assembled, issued out of the city to collect their dead from the field of battle; and there they met the Greeks, (who came for the same purpose,) “*when the sun rising in the heavens had newly thrown his rays upon the fields*” (Il. vii, 381. 423). Thus in the short interval between *day-break* and *sunrise*, or a little after it, which could scarcely exceed *an hour and a half*, the herald had passed twice over the ground between the city and the camp, and the Greeks and Trojans had each passed over one half of the space. Nor can the word be translated *early*, and applied to a period before the *dawning*, for Idæus could not think of going to an enemy's camp in the night-time. It is obviously impossible to reconcile this incident with the supposition of a greater distance between the camp and the city than three miles.

8. Patroclus began his attack at the post of Ajax, the part of the camp nearest Troy. He beat off the first divisions of the Trojans there, but as there were other bodies still in the camp, he followed the fugitives but a short way, evidently not farther than the nearest point where the river could be crossed, viz. E. From this point he led back his troops to renew the combat at the ships, “and did not allow them, though desiring it, to ascend to the town (Il. xvi, 284. 398), an expression which clearly implies that the city was near, and that the eminence on which it stood began to rise from that very spot. It will be observed how justly and exclusively this manner of speaking applies to a city at I.

9. Preparatory to the last battle, when the Greeks were drawn up in front of their camp, and the Trojans between them and the

Scamander, (about E,) Minerva excited the Greeks, by shouting from the ramparts, and the *resounding shore* (that is most probably the hill at Sigeum, A); and Mars on the other side, *excited the Trojans by shouting from the citadel* (Il. xx, 51). The city thus appears to have been so near the camp that, when the two armies were drawn up in a position extending from E up towards D, the summit of the city served Mars as a station to animate the troops from by shouting, exactly as the hill at A served Minerva on the other side. How could Mars have made this use of a citadel at O or L? And is the hill, I, one foot nearer the shore than this incident requires?

10. On the day of the first battle, Agamemnon calls the Greeks to an assembly at day-break, and proposes to them to return home:—they joyfully agree, and disperse through the ships to prepare for their departure,—are summoned to a second assembly, where, after several speeches, a resolution is taken to remain;—they again disperse among the ships, take their forenoon repast, perform solemn sacrifices, and then draw up in battle-array before their camp (Il. ii, 1—161). These proceedings in so large an army, encamped over the space of one mile, must have consumed nearly one half of the day. Let us see then what is done in the other half. The Greeks advance till they are so near the city that Priam can distinguish the chiefs from the walls:—here Paris is challenged by Menelaus, and a long pause ensues, during which Agamemnon sends to the fleet for a lamb, wine, &c.—sacrifices are performed,—the duel takes place, and Paris flies,—after which the armies join battle. The Trojans are first *repulsed* (Il. v, 37), and must of course have retired very near to the walls;—they prevail in their turn, and force back the Greeks to a position *ἐπὶ νηυσὶ, at or near the ships* (Il. v, 788). The latter again drive the Trojans close under the walls of the city (Il. vi, 256. 435). Hector goes to the Acropolis and orders sacrifices, then rejoins the army, and after fighting some time in the ranks, challenges the boldest of his adversaries to single combat. Nine candidates present themselves, speeches are made, and lots drawn, and Ajax, on whom the lot fell, fights Hector till the approach of night puts an end to the duel, and both armies return home (Il. vii, 282. 306. 311). Thus, in little more than one afternoon, the Greeks pass *four times* over the ground between Troy and their camp, twice fighting, and twice simply marching. Besides this the armies rest on the field while a herald goes from the vicinity of the city to the camp, and returns with a live animal, and while two duels are fought, one of which was preceded by solemn sacrifices. We leave it as a problem to those who would place Troy at L, or O, or R, or any spot more distant than I, to reconcile these facts with their theories.

Mr. Maclaren then shows, that when we take the route from the camp to the city by parts, noting the different objects which

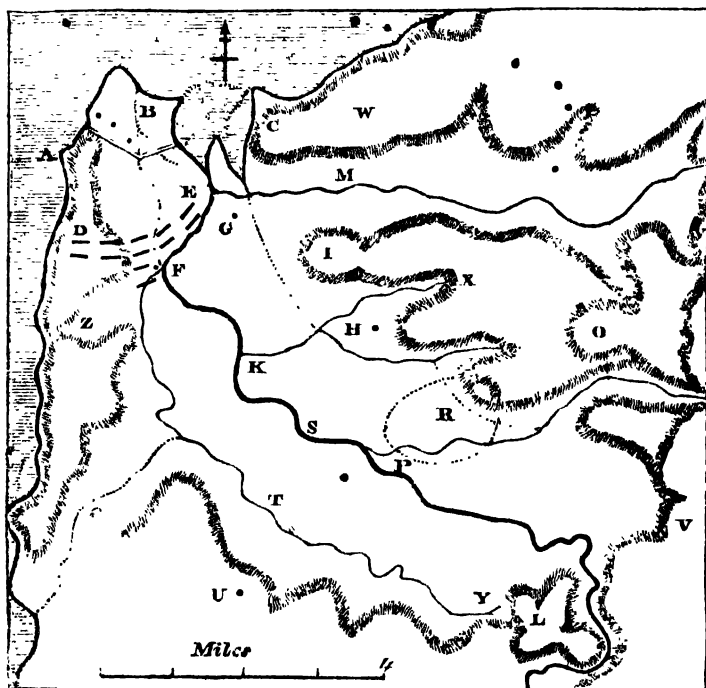
mark stages in it, as—the Scamander—the tomb of Ilus—the Erineus—the Beech-tree; and again, when we examine the details of Priam's journey in the 24th book, we are conducted to a conclusion precisely similar as to the distance.

We may then consider it as proved that Troy was within three miles of the Greek camp. Now there is no hill within this distance of the ground B, *between Scamander and Simois*, but Issarlik, and that hill ought therefore to be the site of Troy. But farther, the ground in the neighbourhood of the city and of the camp, and at all intermediate places, is uniformly described by Homer as a *plain*. Though such minute objects as a fig-tree, a myrtle, a beech-tree, a tumulus, deep sands, and trenches or hollows, are mentioned, there is no hill or eminence (except Baticia, a tumulus) once alluded to in the movements of the armies. This is easily accounted for if Troy was at I, since the height on which it stood would be the *first and only hill* that occurred on the line of march; but if Troy stood at X, at R, or at O, the entire silence of Homer as to the hill of Issarlik, which the armies would constantly pass in their march, and which must have been of importance as a military post, and his regularly describing the ground with such inequalities of surface as a *plain*, are difficulties which we leave those to explain whose theories draw such consequences after them.

Troy stood on an eminence, as is clearly shown by the expressions *ascending* to it, and *descending* from it, *Ilium beat by the winds*, and by the *precipices under the citadel* (Il. III, 253. XVI, 396. XV, 558, &c. Od. VIII, 508). Issarlik is a hill about seven furlongs in length, by five in breadth, with a gentle ascent on all sides but the north, where it presents a rocky front, of seventy feet in height, according to Mr. Turner. It is, a short, exactly such a hill as we should imagine *a priori* Troy occupied. The fact that a city of the same name existed on the spot, from a period reaching beyond the epochs of regular history, and that this city received visits and honors from kings and conquerors, on the supposition that it was the Ilium of the poet, are all circumstances strongly in favor of the hypothesis. Nor is there a single argument in favor of a more distant position, which cannot be easily answered.

In this outline of Mr. Maclaren's argument, the necessity of being concise has compelled us to leave out a multitude of details, and even some entire branches. He enters into a long discussion, to show that Strabo's site of Troy is the hill O. By dissecting the passage relating to the course of Hector and Achilles, he endeavours to prove, in opposition to Chevalier and Heyné, that the flight was not *before*, but *round and round* the city. He has an elaborate argument to show that the two westmost tumuli at Sigæum, are the identical monuments mentioned by Homer. For these and for a fuller view of the reasoning we have abridged, and

for his objections to the sites proposed by Strabo, Chevalier, Dr. Clarke, and Major Rennell, we refer to the work itself. And we shall conclude this article by observing, that Mr. Maclaren's theory has brought us back very nearly to the spot fixed upon by Danville before the present controversies began. •



EXPLANATION OF THE SKETCH.

A The promontory of Sigeum in the Ægean Sea.

B The position of the Greek camp according to Mr. Maclaren. The three dots represent three tumuli, of which the westmost is supposed to be the tomb of Achilles.

C The promontory of Rhæteum in the Hellespont, with the reputed tomb of Ajax.

S The river Mendere of the present day—the Scamander, according to Mr. Maclaren. SFB its present course to the Hellespont; SFE its ancient course.

M The river Dombrik of the present day—the ancient Simois. MEB its present course.

K The junction of the brook of Kalefat Osmak with the Menderere.

P The junction of the brook of Kimair.

T The brook of Rirke-joss, the Thymbrus of Mr. Maclaren. It once joined the Menderere at F, but is now carried by an artificial cut Q to the Ægean Sea.

L Chevalier's site of Troy, with the springs of his Scamander, Y half a mile below.

R Major Rennell's site of Troy marked by an elliptical dotted line.

O Strabo's site of Troy according to Mr. Maclaren.

X Dr. Clarke's site of Troy, the modern village of Chiblak.

I The hill Issarlik, the site of Ilium Recens, and also of the Troy of Homer, according to Mr. Maclaren.

Dotted lines mark the present course of the sea-coast from B to C, and the present channels of the Menderere and Dombrik to their junction at B.

NUGÆ.

No. VI.—[Continued from No. LII. p. 365.]

collecting toys
And trifles for choice matters, worth a sponge;
As children gathering pebbles on the shore.
Paradise Regained.

FABYAN'S Chronicle, Part VII. Chap. ccxxiv. (Expedition of William Rufus into Normandy.) "The master of the ship was afrayed, he sawe the wether so darcke and so slowly, counsayled the kyng tooe tary tyl the wynd would blowe more favourably. But he commaunded hym to make all the spede that he coulde upon hys lyfe, sayinge that he never heard that ever any kynge was drowned. And so he passed the sea and landed in Normandye." Compare this with Cæsar's speech on a similar occasion.—The same work contains a story of a miracle, wrought in vindication of the title of an Archbishop of Canterbury. This personage is represented as having in the presence of William planted his pastoral staff in the ground, by way of a "testimony"

against the monarch; the crosser, according to the annalist, remained immoveably fixed in the earth, with a *radical* obstinacy resembling that of the Roman standard on certain occasions, and with an equally good effect.

Was the following passage of Silius Italicus intended as a defence by anticipation against the charge, which has been usually brought against him, of distracting his reader's attention by a perpetual change of scene?

Flectite nunc vestros, Heliconia numina, gressus
Ortygiæ pelagus Siculique ad littoris oram.
Muneris hic vestri labor est; modo Daunias regna
Æneadum, modo Sicanios invisere portus,
Nunc Macetum lustrare domos et Achaia rura,
Nunc vaga Sardoo vestigia tingere fluctu,
Aut Tyriæ quondam fundata mapalia genti,
Extremumve orbem et terrarum invisere metas.
Quare age, qua litui, qua ducunt bella, sequamur.

Lib. xiv. init.

Polyb. Frag. Lib. xii. 23. Ἀλλά μοι δοκεῖ πισθῆναι Τίμαιος, ὡς, ἂν Τιμολέων, πεφιλοδοξηκῶς ἐν αὐτῇ (sola sc.) Σικελία, καθάπερ ἐν ὀξυβάφῳ, σύγκριτος φανῇ τοῖς ἐπιφανεστάτοις τῶν ἡρώων, καὶ αὐτὸς, ὑπὲρ Ἰταλίας μόνον καὶ Σικελίας πραγματευόμενος, εἰκότως παραβολῆς ἀξιοῦσθαι τοῖς ὑπὲρ τῆς οἰκουμένης καὶ τῶν καθόλου πραγμάτων πεποιημένοις τὰς συντάξεις. We have here the origin of the modern proverbial phrase, "a storm in a vinegar-bottle." (The above passage, with the whole of the xiiith book, from p. 415 to 440, is headed: "Res Locrensium," though it has nothing to do with that subject.)

In the catalogue of a classical bookseller lately published, an Aldine Livy is noticed as follows:—"Livii Historiarum Decades i. iii. et iv.—In beautiful preservation—wants the second decade.

IMITATIONS, &c.

Nam fratres inter ahenos—

Præcipui sunt, &c.

Pers. Sat. ii. 56.

Hence Pope:

Where o'er the gate, by his famed father's hand,
Great Cibber's brazen, brainless brothers stand.

Dunciad, i.

————— Quid te, turpissime, bellis
 Inseris, aut sævi pertentas Pallada campi?
 Tu potes alterius studiis hæreere Minervæ;
 Tu telas, non tela, sequi. Claud. in Eutrop. i. 271.

Hence Dryden in his translation of *Æn.* vii. 805.

————— non illa colo calathisve Minervæ
 Fœmineas assueta manûs, sed prælia virgo
 Dura pati, &c.

She chose the nobler Pallas of the Field.

————— super arbore sidunt,
 Discolor unde auri per ramos aura refulsit.
Æn. vi. 203.

Thus a late poet with characteristic splendor:

————— high above was spread
 The emerald heaven of trees of unknown kind,
 Whose moonlike blooms and bright fruit overhead
 A shadow, which was light, upon the waters shed.
 Revolt of Islam, xii.

A writer in the *Adversaria Literaria*, (XLVI. 394.) quotes the following lines from Hesiod, with a passage to the same purport from Livy:

Οὗτος μὲν πανάριστος ὃς αὐτὸς πάντα νοήσῃ,
 φρασσάμενος τὰ κ' ἔπειτα καὶ ἐς τέλος ἥσιν ἀμείνω.
 ἐσθλὸς δ' αὖ κακείνους, ὃς εὖ εἰπόντι πίθηται.
 ὃς δέ κε μήτ' αὐτὸς νοέῃ, μήτ' ἄλλου ἀκούων
 ἐν θυμῷ βάλληται, ὃδ' αὖτ' ἀχρηστὸς ἀνὴρ.

Machiavelli's observation is very similar. "Sono di tre generazione cervelli: l'uno intende per se; l'altro intende quanto da altri gli e mostro; il terzo non intende ne per se stesso ne per dimostrazione d'altri." We quote the above (being ourselves unversed in the writings of the Florentine politician) from a modern work, remarkable for the beauty and value of its quotations; from which we shall also extract another passage, cited by the author (S. T. Coleridge, in *The Friend*), from an old English writer. "He (Charles Brandon, Duke of Suffolk) liked well the Philosopher's division of men into three ranks: some, who knew good and were willing to teach others; these he said were like gods among men: others, who, though they knew not much, were willing to learn; these he said were like men among beasts: and some, who knew not good and yet despised such as should teach them; these he esteemed as beasts among men."

It has been asserted that Horace never *elides* at the end of

any Sapphic line, except the third. (We suppose the case of *que* was excepted; see Lib. iv. Od. 11. 22.) An instance however occurs, Lib. 11. Od. 11. 18.

————— Phraaten,
Dissidens plebi, numero beatorum
Eximit Virtus ———

No. LI. p. 6. l. 11. omit "the case of" lb. 106. end of paragr. 1. read "Virgilian or Miltonian." LII. 229. l. 27. some words are transposed.

In a late book of travels, the words *προεδρία Ποταμῶνος τοῦ Αἰσβώνακτος* (part of an inscription found in Lesbos) are translated "the chair (or throne) of Potamo, king of Lesbos."

In No. I. of the *Nugæ* (XLVIII. 386.) mention is made of several prevalent errors in the orthography of ancient names. We add a few more instances. One very frequent corruption consists in the substitution of *es* for *æ* in the terminations of the names of dynasties, as the *Seleucides*, the *Alcmaeonides*, &c. more especially of modern ones, the *Abbassides*, the *Omniades*, the *Sassanides*, &c. This, like so many other barbarisms, originates in the imitation of French usages. *Agysthus* for *Egisthus* is also common; similar to which are *Hippolitus* (otherwise *Hyppolitus*), *Lybia*, *Cyneus* for *Cineas* (originating in the frequency of a similar beginning), *Dyonisius*, *Thetys* (where two independent names are confounded, as in *Zenocrates*, compounded of *Zeno* and *Xenocrates*), &c. *Xantippe* is common—so also, by an opposite error, *Thrasymenus*. *Ptolemy* from *Πτολεμαῖος* (some write *Ptolomy*) militates against analogy. *Ptolemee*, the old form, is better:

Ev'n so the Macedon, as tales agree,
Was taught to dream a herb for Ptolemee.

Dryden.

Where *Macedon* for Macedonian is also observable.

Peneüs is ordinarily made a dissyllable, and *Evæ* a trisyllable. *Nepenthes* is frequently spelt *nepenthe*; there is no authority, indeed, in Homer, for giving it any name at all. Miss Wright's *Gargettium*, &c. may be left to sleep with Lady Morgan's *Secyonia*; but the Edinburgh Reviewer on Demosthenes ought to have known better than to mistake *Ὀρίται* for the inhabitants of *Oritum*.

In the poetry of the Anti-jacobin we have

————— Sage laws!
Such as Lycurgus loved; when at the shrine

Of the Orthyan goddess he bade tlog
The litle Spartans.

This false orthography originated in Pope's false quantity.

With horror sounds the loud Orthian song.—II. xi. 18.

The English translators of the age of Pope and Dryden seem to have considered themselves entitled to an almost boundless license in altering the quantity; and indeed the spelling of Greek names. Instances are every where occurring; ex. gr. Laodam for Laodamas (Pope, *Od.* x11.) And Iolas for Æolus (Dryd. *Æn.* x11.) Modern translators are more scrupulous in these matters. *Menelaus* as a trisyllable reminds us of Adam Woodcock's "uncle Menclaws" in the Abbot. The old renderings of Greek words are frequently preferable to the modern ones. *Philanthrope* is better than *philanthropist*. So also *theologue*. We have also *theologer* and *philologer*. The practice of terminating every thing with *ist* is but one instance of that rage for classical formation and termination of words, which in later times has produced so many strange monsters; as *pugilism*, *calorimeter*, *generalogy*, *herborization*, &c. &c. &c., including the high-sounding would-be Greek denominations by which it is thought necessary to designate all new inventions in the public prints. *Sed hactenus de quisquiliis.*

ΒΟΛΥΤΟΣ.

GRÆCULA.

In Amici cujusdam Cantabrigiensis nuptiis.

πόθεν τοιάδε σοι, φέριστ', ἀβουλία;
τί τοῦτ' ἔδρασας, Καντάβρων νεωτέρους
γαμεῖν διδάσκων; ποῦ ποθ' οἱ παμποίκελοι
ἔσονται ἀγῶνες, ποῦ δὲ σύμβολοι κλυτοὶ,
σεμνοὶ τε κύκλοι, καὶ τρίγωνα πάνσοφα,
εἰ πᾶσα νεότης τοῖς γάμοις ἐγκέισεται;

In Chrysidem.

Τῆς εὐπροσώπου Χρύσιδος ξανθὸν κόμα
δισσοῖς τρέποισιν εἶδον ἐκπονοήμενον
λεπτοῖσι μὲν τὰ πρῶτ' ἐπιστεφές κόμης
πλοκάμοις ἐσεῖδον· καὶ χαρᾷ νικώμενος,
ἔφην, ὅτ' οὐδ' αὐτὴ σφε μηχανωμένη
διαλεῖτ' ἄμεινον, οὐδὲ κάλλιον βλέπειν.
ἐπεὶ δ' ἀπλαῖσιν αὖ κόμαις, ἄνευ χλιδῆς,
ἡσχημένην ἐσεῖδον, ἔνθα δὴ πλέον

ἐμὴν ἄνασσαν, ἢ τὰ πρόσθ', ἐθαύμασα·
 τῷ μὲν γὰρ, εἶδος, τῷ δὲ, σεμνότης ἐνὴν·
 χῆ δευτέρα μοι φροντὶς ἦν σοφωτέρα.

In malam optimi cuiusdam auctoris versionem.

ὦ φίλταθ', ἱερεὺς ὥς τις Αἰγύπτου, πλάσας
 ὄνθον βόειον, ἥλιον προσήκασας.¹

In Monodiam quandam de R. B. Sheridani obitu.

“ὦς θεῖον ὕμνον ἀμφὶ Δημάδους τάφῳ
 Τίμων ἐθρήνησ’;” εὐ γέ τοι· ξύμφημ’ ἐγὼ·
 κάλλιστον εἶναι, πλὴν ἐπίστασθαι μόνον.

K.

Ad Amicum, qui Tragœdiæ scriptiōnem suaserat.

Vis me Sophoclis dicere barbitō,
 Torquate, Brutum. Parca potens vetat,
 Multisque calata figuris
 Detinet in latebra Mathesis.
 Mox forte, claudet festus ubi meos
 Janus labores, et fuga mensium,
 Fessam remulcebo quietus
 Calliopes per amœna mentem.
 Sic ipse, duri quum studiis fori
 Primæ diei tempora triveris,
 Gaudes reclinatus maritæ
 Colloquio recreare curas.

K.

¹ Vid. Baileii Hieroglyphicæ

ON THE FABLES OF ÆSOP AND BABRIAS.

No. III.—[Continued from No. I. p. 371.]

FAB. 362.—Λύκος, Ἀρνίον, καὶ Λέων

Λύκος πρὶ ἄρα, Πρόβατον ἐκ ποιμνίου
ἀπεκόμεζεν εἰς τὴν ἰδίαν κολίτην
Λέων δὲ τούτῳ ἐξαίφνης συναντήσας
ἀφείλετο τὸ πρόβατον· ὁ δὲ σταθεὶς
πρόβρωθεν εἶπεν ἀδικῶς ἥρας τοῦμόν·
πῶς οὐ σὺ τηρεῖς τοὺς θεσμοὺς τοὺς ἀρχαίους,
Τοῦ μὴ τυραννεῖν χειρὶ δυνωτατάτῃ,
ἀλλὰ πάντοτε ἐκδικεῖν τοῖς ἀπόροις;
ὁ δὲ Λέων γελάσας, Σὺ δέ γ', ὦ Λύκε,
δικαίως ἔσχες ὑπὸ φίλου τὸ δοθέν;

Versus politicos modo non omnes detexit Coraius p. 379. Fabula paulo aliter scripta olim exstabat inter Neveletianas N. 238. unde pauca delibavi.

Fab. 363.=Bodl. 94. apud Tyrwh. p. 20=172.

ὁ Δηχθεὶς ἀπὸ Μύρμηκος καὶ Ἑρμῆς.
νεῶς ποτ' αὐτοῖς ἀνδράσιν βυθισθείσης,
ιδῶν τις ἀδίκως ἔλεγε τοὺς θεοὺς κρίνειν·
ἐνὸς γὰρ ἀσεβοῦς ἐμβεβηκότος πλοῖω,
πολλοὺς σὺν αὐτῷ μηδὲν αἰτίους θνήσκειν·
καὶ ταῦθ' ὁμοῦ λέγοντος οἷα συμβαίνει
πολλῶν ὑπ' αὐτὸν ἔσμός ἦλθε μυρμήκων,
σπεύδων ἄχνας τὰς πυρίνας ἀποτρώγειν·
ἀφ' ἐνὸς δὲ δηχθεὶς συνεπάτησε τοὺς πάντας·
Ἑρμῆς δ' ἐπιστὰς τῷ τε ραβδίῳ παίων
εἶπ' οὐκ ἀνέξει, φησὶ, τοὺς θεοὺς ὑμῶν
εἶναι δικαστὰς, οἷος εἰ σὺ μυρμήκων;

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Totam fabulam, in qua Choliambos jam latentes bis viderat Tyrwhittus, metris modo non omni parte absolutis, restituit Coraius p. 411., quem palam sequitur Schneider, Schneiderum vero tacite Blomfieldius.

Fab. 364. Vid. in Cl. Jl. No. L. p. 365.

Fab. 365=Bodl. 104. Tyrwh. p. 21=172.

Ζεὺς δικαστής.

ὁ Ζεὺς τὸν Ἑρμῆν τὰς ἀμαρτίας θνητῶν
ἐν ὀστράκοισιν ἐγγράφοντα, κίβωτον

ἀποτιθέναι ἔκλευσε πλησίον θάκων,
 ὕπως ἐκάστου τὰς δίκας ἀναπράσσοι.
 τῶν δ' ὅστράκων συγκεχυμένων ἐπ' ἀλλήλοις
 τὸ μὲν βράδιον, τὸ δὲ τάχιον ἐμπίπτει
 εἰς τοῦ Διὸς τὰς χεῖρας· εἶποτ' εὐθύνοι
 τὰ τῶν πονηρῶν, οὐ προσῆκε θαυμάζειν,
 ἂν θᾶσσαν ἀδικῶν, ὀφέντις κακῶς πρᾶσση.

Hujus fabulæ vv. 3. et 5. eruit Tyrwhittes; ceteros, præter tres initiales, Schneider, quem tacite sequitur Blomfieldius.

3. Ms. Bodl. πλησίον αὐτοῦ. Voces omittit Ms. Vatic. Ipse dedi πλησίον θάκων. Jovis θάκους commemorant scriptores probati. Cratinus in Archilochis apud Suid. v. Διὸς ψῆφος. Ἐνθα Διὸς μεγάλου θάκοι, quocum synonyma sunt θρόνος et εἴφρος: cf. Soph. Fragm. Incert. 3. Διὸς αἶ τε παρὰ θρόνον ἀγχόταται ἐζόμεναι. Callim. H. in Jov. 67. αἶ καὶ πέλαις εἴσας εἴφρου. Unde intelligitur (Ed. C. 1267. Ζηνὶ σύνθακος θρόνων.

6. βράδιον et τάχιον Attice penultimam producunt. Atqui dixerit Atheniensis βραδύτερον—et θᾶσσαν.

8. Ms. Vat. τῶν οὖν. Syntaxis est nulla.

Fab. 366. Vid. in *Cl. Jl.* No. xlix. p. 21.

Fab. 367.—Ὀνος, Κυνίδιον.

"Ονον τις ἔτρεφε κυνιδίον τε Μελιταῖον·
 ὁ μὲν οὖν ἐν αὐλῇ παρὰ φάτναισι δεσμώτης
 κριθᾶς ἔτραγε καὶ χορτόν, ὥσπερ εἰώθει·
 τὸ κυνιδίον δὲ χαρίεν, εὐρύθμως παῖζον,
 τὸν δεσπότην γὰρ ποικίλως περισκαῖρρον,
 † ἐκεῖνος δ' αὐτὸ κατέχων ἐν τοῖς κόλποις·
 ὁ δ' Ὀνος ἀλήθων, νύχθ' [ὅλην ἐπήντηλσε,]
 πυρὸν φίλης Δήμητρος, ἡμέρας δ' ὕλην
 ἄγων ἀφ' ὕψους ἐξ ἄγγελου θ', ὅσων χρεῖα.
 δηχθεὶς δὲ θυμῷ καὶ περισσὸν οἰμώξας
 πάσῃ θεωρῶν ἐν ἀβρότῃ τὸν σκύμνον,
 φάτνης ὀνείης δεσμὰ καὶ κάλως ῥήξας,
 ἐς τὸ μέσον αὐλῆς ἦλθεν ἀμετρα λακτίζων.
 σαίνειν δ', αἶτε κύων· ἔθελε καὶ περισκαῖρειν.
 τὴν μὲν τράπεζαν ἐς μέσον ἔβαλεν θλάσας,
 ἅπαντα δ' εὐθύς ἠλόγησε τὰ σκεύη·
 δειπνοῦντα δ' εὐθύς ἦλθε δεσπότην κρούσων,
 νώτοις ἐπεμβάς· ἐσχάτου δὲ κινούνου
 θεράποντες ἐν μέσοις ἔσωσαν· ἃς δ' εἶχον,
 δικραῖσι κερύκαις ἄλλος ἄλλοθεν κρούων
 ἐκτεινον· ὥς δὲ καὶ αὐτὸς ὕστατ' ἐξέπνει,
 ἔτλην, ἔλεξεν, οἷ' ἐχρῆν με, οὐσὶαίμων·

*τί γὰρ παρ' οὔρεσιν οὐκ ἐπολεούμην,
βαιῶ ὅ' ὁ μέλεος κυνιδίῳ παρισούμην ;'

Inter hos versus inesse Choliambos nonnullos per transcennam vidit Coraius p. 371. quo adjutus Schneider p. 119. fabulam modo non omnem metris restituit.

1. Ms. πάνυ ὠραῖον. At Μεληταῖον extat in simili fab. ed. Hud. 213. et in Galeno ibi citato.

6. Versus quidem utpote politicus stare poterat. Sed reliqui sunt Choliambi integerrimi. Et hic Choliambus poterit esse, modo legas τέκνον ὡς, ὑπ' αὐτοῦ 'κεῖτ', ἄγων ὕπνου, κόλποις.

7. Ms. ὁ δέ γ' ὄνος τὴν μὲν νύκτα ἀλήθων. Schneideri est ὅλην, meum vero ἐπὶ ἤντησε. Multa non ante vulgata dicere poteram de ἐπαντλεῖν saepe depravato. Verum ἐπέχω. Adi tamen mea in *Cl. JI.* No. xiv. p. 303. Quod ad νύκτα ὅλην cf. Aristoph. Eccl. 39. 56. Amphid. apud Athen. 11. p. 69. B. et Pherecrat. apud Phot. v. Δηκᾶσθαι.

14. Ms. σαίνων δ' ὅποια. Coraius voluit ὅποια κύων.

† 19. Ms. ὡς εἶδον ἐσάωσαν. Voces leviter mutavi.

20. Ms. κρανείας δὲ κορύναις. Atqui meum δικραῖσι tuetur Aristoph. Pac. 636.

21. Latet menda. Nihil video.

Fab. 368.—'Ονος παίζων.

'Ονος τις ἀναβάς εἰς τὸ δῶμα καὶ παίζων
τὸν κέραμον ἔθλα· καὶ τις αὐτὸν ἀνθρώπων
ἐπιδραμῶν κατῆγε, τῷ ξύλῳ παίων·
ὁ δ' ὄνος πρὸς αὐτὸν, ὅς τὸ νῶτον ἤλεγχε,
'καὶ μὴν πίθηκός γ' ἐχθρὸς, εἶπε, καὶ προῶν
ἔτερπεν ὑμᾶς αὐτὸ τοῦτο ποιήσας.'

Hanc Fabulam metris restituit Coraius p. 268.

Fab. 369.—'Ορνιθοθήρας, Πέρδιξ, καὶ 'Αλεκτορίσκος.

'Ορνιθοθήρα φίλος ἐπὶ ἦλθεν ἐξαίφνης
μέλλοντι θύμβραν καὶ σέλινά δειπνήσειν·
ὁ δὲ κλωβὸς εἶχεν οὐδέν· οὐ γὰρ ἡγερέκει·
ᾤρησε δ' οὖν Πέρδικα ποικίλον θῦσαι,
ὃν ἡμερώσας εἶχεν εἰς τὸ θηρεύειν.
ὁ δ' αὐτὸν οὕτως ἰκέτευε μὴ κτεῖται,
(λέγων), 'τὸ λοιπὸν δικτύῳ τί ποιήσεις,
ᾧταν κυνηγῇς; τίς δὲ σοὶ συναθροίσει
εὖωπον ἀγέλην ὀρνέων φιλαλλήλων;
τίνας μελωδοῦ πρὸς (τὸν) ἦχον ὑπνώσεις;'
ἀφῆκε τὸν πέρδικα· καὶ Ταναγραῖον
'Αλεκτόρισκον συλλαβεῖν ἐβουλήθη·

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ὁ δ' ἐκ πεταύρου κλαγγὸν εἶπε φωνήσας
 ' πόθεν μαθήσει, πόστον εἰς ἔω λείπει, 15
 τὸν ὠρόμαντιν ἀπολέσας με; πῶς γινώσκει,
 πότε ἐννυχέει χρυσότοξος Ὠρίων;
 ἔργων δὲ τίς σε προΐων ἀναμνήσει,
 ὅτε (δὴ) δροσώδης ταρσός ἐστιν ὀρνίθων;
 ' κάκεῖνος εἶπεν, ' οἶσθα χρησίμους ὥρας, 20
 ὅμως δὲ δεῖ μ' ἐλεῖν σε· δεῖπνα ποιήσεις.'

Hanc quoque fabulam Coraius p. 269. restituit: qui λέγων inseruit in v. 8. et τὸν in v. 11.

V. 12. Ms. γεννήτην. Reposui Ταναγραῖον. Suid. in Ταναγραῖσι citat Babrianum Ἀλεκτορίσκων ἦν μάχη Ταναγραίων.

V. 14. Huc bene Schneider retulit gl. Suid. Πέταυρα. 'Ο δ' ἐκ πεταύρου κλαγγὸν εἶπε βοήσας πόθεν μαθήσει πόστον—τὸν ὠρόνομον θύσας με: ubi Toup. εἶπ' ἐπιβοήσας. Sed Ms. Vat. φωνήσας.

V. 15. Ionicum est πόστον: neque satis bene Græcum πόστον in tali loco: debuit esse πόστον: teste Suid. Πόστος: ubi citatur πόστον ἔτος et πόστη ὥρα.

V. 16. Ita Schneider. Ms. ὠρομαθὴν: Suid. ὠρόνομον.

V. 19. Ipse hic inserui δὴ: et mox lego οἶσθα pro οἶδας.

V. 21. Ms. ὅμως δὲ δεῖ σχεῖν τι δειπνήσει.

Fab. 370.—"Ονος καὶ Κύων.

Aliquantulum a Bergero p. 23. deceptus, hanc fabulam ipse olim volui pro metrica haberi. Hodie tamen video eam sermone soluto esse scriptam.

Fab. 371.—Γηπόνος, "Ονος, καὶ Βοῦς.

ἔχων "Ονον τις τῶ Βοὶ ξυνέζευξεν
 ἡροτρία πτωχῶς μὲν, ἀλλ' ἀναγκαίως·
 ἐπεὶ δὲ τοῦργον (ἡμέρας) ἐπληρώθη,
 λύειν ἔμελλε ζεύγος· ἀλλ' ἐπληρώτα 5
 Οὔνος, ' τίς ἄξει γηπονοῦντα τὰ σκεύη;
 ὁ δὲ Βοῦς πρὸς αὐτὸν, ' Οὐνδς, ὥσπερ εἶπας.'

Versus politicos hic detexerat Coraius. Unde Blomfieldio, ni fallor, suspicio est orta de fabula peioris monetæ. Atqui metrum est revera Choliambicum.

V. 3. Bergero p. 18. ἡμέρας debetur. V. 4. Ms. ἔμελλεν αὐτούς.

V. 5. Ms. τῶ γηπόνω.

Fab. 372.—'Ο παρακαταθήκας εἰλὴ φῶς καὶ "Ορκος.
 Sermone soluto scripta est fabula.

Fab. 373.—Ποιμὴν καὶ Λύκος.

Ποιμὴν Λύκον νεόγονον ἐξέθρεψ' εὐρώων·

κάκ τῶν σύνεγγυς ποίμνι' ὄντ' ἀφαρπάζειν
 σκύμνον ἐδίδαξ'. ὃς τῷ διδασκάλῳ φησιν,
 'ὄρα σὺ, μήπως τάλλα κατ' ἔθος ἀρπάξω,
 σαντῶ τε πρὸ βῆτα πολλά καὶ μάτην ζητῆς.' 5

Ita versus ipse tornavi e verbis metri speciem vix et ne vix quidem referentibus.

Fab. 374.—Γεωργός, Παις, καὶ Κυλοιοί.

'ἐν Πλειάδος δυσμαῖσι τοὺς σπόρους ὠρεῖν'
 καὶ τις Γεωργὸς πυρὴν εἰς νεὸν σπείρας
 ἐρύλαττεν ἐστῶς· καὶ γὰρ ἄκριτος πλήθει
 μέλας Κολοιῶν ἐσμὸς ἦλθε δυσφώνων,
 Ψᾶρες τ' ὄρυκται σπερμάτων ἀρουραίων. 5
 τῷ δ' ἠκυλούθει σφενδόνην ἔχων κοίλῃν
 Παιδίσκος· οἱ δὲ Ψᾶρες ἐκ συνηθείας
 ἤκουον, εἰ τὴν σφενδόνην ποτ' ἤτηκει,
 καὶ πρὶν βαλεῖν, ἔφευγον· εὗρε δ' εὐ τήχην
 ὁ Γεωργὸς ἄλλην, τόν τε παῖδα φωνήσας 10
 εὐλόασκεν, 'ὦ παῖ, χρὴ γὰρ ὀρνέων ἡμᾶς
 σοφῶν δολῶσαι τὴν φρέν'· ἡνίκ' ἂν τοῖνον
 ἔλθωσιν (αὖθις,) εἰ μὲν ἄρτον αἰτήσω,
 σὺ γ' οὐ τὸν ἄρτον, σφενδόνην δέ μοι δώσεις.'
 οἱ Ψᾶρες ἦλθον, κἀνέμοντο τὴν χώραν. 15
 ὁ δ' ἄρτον αἰτεῖ, καθάπερ εἶχε συνθήκην·
 οἱ δ' οὐκ ἔφευγον· τῷ δ' ὁ Παις λίθων πλήρη
 τὴν σφενδόνην ἔδωκεν· ὁ δὲ γέγων ῥίψας,
 τοῦ μὲν τὸ βρέγμα, τοῦ δ' ἔτυψε τὴν κνήμην
 τοῦ δ' αὖ τὸν ὦμον· οἱ δ' ἔφευγον ἐκ χώρας. 20
 Γέρανιοι συνήνταν, καὶ τὸ συμβᾶν ἡρώτουν·
 καὶ τις Κολοιοῦς εἶπε, 'φεύγετ' ἀνθρώπων
 γένος πονηρὸν, ἄλλα μὲν πρὸς ἀλλήλους
 λαλεῖν μαθόντων, ἄλλα δ' ἔργα ποιούντων.'

Hanc fabulam Blomfieldius appellat modo non omnem integram. Atqui fuit olim, quod posset ejus ingenium exercere. Etenim neque Coraius, versuum repertor, neque Schneider poterant emendare v. 1. Πλειάδος δυσμαῖ ἦσαν ἐν σπύρου ὥρη. Unde tamen ipse nullo molimine erui, 'Ἐν πλειάδος δυσμαῖσι τοὺς σπόρους ὠρεῖν. Certum ὠρεῖν reddit illud ἐρύλαττεν. De verbo ὠρεῖν vid. Ruhnk. ad Hesiod. Theog. 901. Hic ὠρεῖν est vice imperativi. Fuit versus agricolæ monitum proverbiale.

2. Ms. ἐν κλήρῳ πυρὸς σπείρας. Schneider vero p. 123. edidit εἰς νεὸν πυρὸς σπείρας e Suid. v. Νεός. Atqui πυρὸς primam producit; neque pes quintus potest esse spondæus. Dedit igitur post alios πυρὸν εἰς νεὸν σπείρας.

4. Ms. ἔθνος. Dedi Babrianum ἔσμός. Cf. Fab. 36S.

8. Ita Schneider. Ms. ἰθύκει. Coraius ἰθύνει.

9. Ms. εὖρε δέ. Μοχ δηλῶσαι φίλους. Schneider φρένας φη-
λῶσαι.

10. Ita Coraius. Ms. τότε. Μοχ αὖθις debetur Schneidero.

20. Ms. ἐτέρου τὸν ἄμον. At δὲ nequit abesse.

Fab. 375.—Αἰσῶπος· ἐν ναυπηγίῳ.

Hanc fabulam e Ms. Gall. edidit Hudson. N. 312. et
Schneider ex Augustano codice N. 8.

Αἰσῶπος εἰς ναυπήγιόν ποτ' εἰσῆλθε,
σχολὴν ἄγων· ἔσκωψαν αὐτὸν ἄνθρωποι.
καλούμενος ὃ εἰς τιν' ἀπόκρισιν ἔφη ταυτί·
'τὸ πάλαι Χάος τε φάσ' Ἰδῶρ τε γεγενῆσθαι·
τὸν δὲ Δία, καὶ, στοιχεῖον ἄλλο, Γῆν δεῖξαι 5
βέλοντα, κατανεῦσαι δις ἐκροφεῖν θοῦδωρ·
πρῶτον μὲν ἐξέφην' ὅρη ῥοφῆσαν Γῆς·
ἐκ δευτέρου δὲ καὶ τὰ πέδι' ἐγύμνωσεν·
ἐὰν δὲ δόξη τὸ τρίτον ἐκροφεῖν θοῦδωρ,
πάν ξηρανεῖ σοι τοῦν τέχνη γε [πλὴν γλώσσης.] 10

V. 5. Construe—Δία βέλοντα δεῖξαι καὶ Γῆν, στοιχεῖον ἄλλο.

V. 6. Vice παραινέσαι dedi κατανεῦσαι. De Jovis nutu dixi
ad Æsch. Suppl. 30.

V. 7. Junge ῥοφῆσαν cum ὕδωρ.

V. 10. Mss. tres consentiunt in "Ἀχρηστος ὑμῖν ἡ τέχνη γενήσε-
ται. At longe exquisitius legebat Aristotel. Περὶ Μετεώρ. 11.
3. citatus ab Hudsono. Αἰσῶπον πορβμῆι τινι ὀργιζόμενον μυθο-
λογῆσαι, ὡς δις μὲν ἡ Χάρυβδις ἀναρρόφησασα τὸ μὲν πρῶτον τὰ
ὄρη ἐποίησε φανερά, τὸ δὲ δευτέρου τοὺς νήσους, τὸ δὲ τελευταῖον ῥοφῆ-
σασα ξηρὰ ποιῆσαι πάντα. Ubi manifesto legi debet τὸ δὲ τελευ-
ταῖον, εἰ ῥοφήσειεν αὐτὴ, ξηρὰ αὖ ποιῆσαι πάντα. Et sane Coraius
citatur, nescio unde, ξηράν: sed male interpretatur τὴν θάλασσαν.
In Plutarch. 11. p. 830. C. legitur Πολλὰ μὲν ἡ γαῖα παρέχει καὶ
πολλὰ θάλαττα: at legi debet ἡ ξηρὰ, i. e. terra.

Ibid. De meo est πλὴν γλώσσης. His enim vocibus omnis dicti
aculeus inest. Linguam garrulam mulieri exprobrabat iterum
Æsopus, teste Comico ad Vesp. 1401 et seq.

Fab. 376.—Bodl. 47. apud Tyrwhitt. p. 6—163.

Ταῶν καὶ Γέρανος.

Γέρανος Ταῶς χρυσόπτερος ποτ' ἤριζεν,
σκώπτουσ' αἰεὶ χρωτ' εὐφυῆ τιν' ὄρνιθος,
μυκτηρικώμπως τ' ἔλεγε πολλά κἀθέσμως·
'ἐγὼ γάρ, ὡς ἀνασσα, τυγχάνω χρυσὸν
καὶ πορφυράν φορεῦσά, φησιν· ὁ δὲ γαυρῷ,

τοιαῦτα σοῦσιν· ἀλλ' ἔγωγ' ἄρ' ἐγγιστα
τῶν ἀστέρων ἀνίπταμαι τε καὶ φωνῶ·
σὲ δ', ἥ γ' ἁλεκτρύαινα μετὰ χαμαιζήλων
ἀκροβηματίζει, ὥδ' ἄνω λέγω χαίρειν.'

Totam fabulam in versus politicos dispescuit Coraius p. 408.

V. 1. Ita Berger. p. 30.

V. 2. Ironice dictum εὐφυῆ. 'Attice scriptum esset εὐφυσά.

V. 3. Vox μυκητρίκομποις exstat in Æsch. S. c. Th. 460. ubi Blomfieldius conjecit μυκητροπόμποις.

V. 5. γαυρῶ debetur Bergero.

V. 8. Exstat ἁλεκτρύαινα in Aristoph. Nub. 666. et 851.

V. 9. Ms. Vat. κάτωθεν βηματίζει. Atqui pavo ἀκροβηματίζει. Hesych. 'Ακροβημάτιζε· ἐπ' ἄκροις τοῖς βήμασιν ἵστατο. Idem 'Ακροβάζειν· ἄκροις τοῖς ποσὶν ἐπιβαίνειν: similiter Athen. p. 349). B. ἐπ' ἄκρων τῶν ὀνύχων ἐβάδιζε. Musgrav. ad Soph. Aj. 1217. ἐπ' ἄκρων ὠδοπόροις citat Liban. T. iv. p. 162. ἐπ' ἄκρων πορεύονται δακτύλων: ubi plura Lobeck.

Ibid. Ms. Bodl. οὐδ' ἄνω φαίνει. Unde erui ὥδ' ἄνω λέγω χαίρειν. Eo dicto, Grus sublime volat.

Fab. 377.—Τοῖχος καὶ Πάλος.

Σώζει καὶ οὗτος, ut verbis Coraii utar, ὁ μῦθος 'Ιαμβείων ἵχνη. Atqui Iambi sunt politici.

Fab. 378.—Βοῦς καὶ Φρῦνος.

Φρύνου τι φῖτυ συνεπάτησε Βοῦς πίνων
ἐλθοῦσα δ' αὐτόσ', οὐ παρῆν γὰρ, ἡ μήτηρ
παρὰ τῶν ἀδελφῶν, ποῦ ποτ' ἦν, ἐπεζήτει·
' τέθνηκε, μήτηρ, εἶπον, ἄρτι πρωθῆβης·
ἦλθεν πάχιστον τετραποῦν, ὅφ' οὐ κείται
χηλῇ μαλαχθείς· ἡ δὲ Φρῦνος ἠρώτα,
φυσῶσ' ἑαυτήν, εἰ τοσοῦτον ἦν ὄγκῳ
τὸ ζῶον· οἱ δὲ, ' παῦε, μὴ πιοῦ, μήτηρ·
θαῶσον σεαυτήν, εἶπον, ἐκ μέσου ρήξεις,
ἡ τὴν ἐκείνου πιότῃα μιμήσει.' 5

V. 1. Ms. γέννημα: quæ gl. est manifesta. Scripsi: 'Οocrates τι φῖτυ. De qua voce Attica vid. mea ad Æschyl. Lum. 880.

V. 4. Ms. πρὸ τῆς ὥρας: gl. iterum.

V. 8. et 10. Ita Coraius pro ποιοῦ et ποιότητα. Blomfieldii est παῦε vice παύου.

Fab. 379.—Χαράδριος καὶ αὐτοῦ Παῖδες.

Χαράδριος ἦν τις ἐν χλῳῃ νεοττεύων,
τῷ τε κορυδάλῳ πρὸς τὸν ὄρθρον ἀντάδων,
καὶ παῖδας εἶχε λήτου κόμαις θρέψας,
λοφῶντας ἤδη καὶ πτεροῖσινά κμαίους.
ὁ δὲ τῆς ἀρούρας δεσπότης, ἱποπτεύων 5

σταθερὸν ἀμῆτοῦ τὸ θέρος, εἶπε, ' νῦν ὦρα
 πάντας καλεῖν με τοὺς φίλους, ἵν' ἀμήσω.
 καὶ τις Χαράδριου τῶν λοφηφόρων παίδων
 ἤκουσεν αὐτοῦ, τῷ τε πατρὶ μηνύει.
 σκοπῶν ὅπου σφ' ἐν ἀσφαλεῖ μεταστήσῃ. 10
 ὁ δ' εἶπεν, ' οὐπω καιρὸς ἐστὶ τοῦ φυγεῖν.
 ὅστις φίλοις πέποιθεν, οὐκ ἄγαν ὑπευδαι.
 ὡς δ' αὖθις ἔλθων, ἡλίου θ' ὑπ' ἀκτίνων
 ἤδη ῥέοντα τὸν στάχυν θεωρήσας,
 μισθὸν μὲν ἀμῆτῆρσιν αὖριον πέμψειν, 15
 μισθὸν δὲ δραγματηφόροις ἔλεγε δώσειν,
 εἶπεν Χαράδριος τοῖς πετησίμοις οὕτως,
 ' νῦν ἐστὶν ὦρα, παῖδες, ἀλλαχόσε φεύγειν,
 ὅτ' αὐτὸς ἀμὰ καὶ φίλοισι πιστεύει.'

Hæc fabula numeris suis primum restituitur a Coraio p. 273. neque multo post a Schneidero ad Aristot. H. A. T. iv. p. 488. Utrique, ni fallor, facem præstendit Hudsonus, qui primus Babriæ Fragmenta apud Suid. v. Λίφος et Ἀμᾶν contulit cum fabula apud Gell. 11. 29. Coraium et Schneiderum sequitur tacite Blomfieldius.

V. 1. Ita Bl. Ms. sine τε. Mox malim κρύψας pro θρέψας.

V. 6. Ms. ἄνθηρον ὃν τὸ θέρος. Blomf. ἄνθηρον ἤδη τὸ θέρος. Atqui latet ulcus quid altius. Nempe cum τὸ θέρος sit ἄνθηρον, minime tum metendi tempus adest; opperiri dies aliquot est necesse. Reposui igitur ἐποπτεύων σταθερὸν ἀμῆτοῦ τὸ θέρος. Messis diem serenum agricolæ prospiciunt. Id vel Cocknienses norunt. Quod ad σταθερὸν, vox ea Blomfieldium latuit in Cl. II. No. vii. p. 234. Alioqui legisset σταθεροῦ καύματος in Æschyl. Ψυχαγωγ. apud Suid. De voce σταθερὸς Wagner ad Alciph. 111. 12. citat VV. DD. ad Thom. M. p. 302. Ruhnck. ad Tim. et Schellenberg. ad Antimach. p. 110. θέρος σταθεροῖο. Maxime opportunus est Nicand. Θηριακ. 469. "Ἦτοι ὅτ' ἀελίοιο θερεί-
 τatos ἴσταται ἀκμή.

V. 8. Bl. λοφηφόρων et in v. 16. δραγματηφόροις.

V. 10. Ms. σκοπεῖν κελεύων πῶ σφείας μεταστήσει. At σφείας Attice dici nequit. Neque τῷ ἤθει convenit illud κελεύων, ex ore pulli alloquentis parentem. Propter Gellii verba pullos suos asportat in alium locum tutiorem, hic reposui σκοπῶν ὅπου σφ' ἐν ἀσφαλεῖ μεταστήσῃ. De locutione ἐν ἀσφαλῇ, cf. Eurip. Hecacl. 398. 'Εν ἀσφαλεῖ γε πῇ δ' ἰδρύσαιο' ἂν χθονός; de σκοπῶν ὅπου, cf. Xenoph. K. Π. 111. 2. 1. τὴν χώραν κατεβῆτο, σκοπῶν οὐ τειχισθεὶς τὸ φρούριον.

V. 16. Ms. πᾶσι hic et in v. 17. reduplicat.

V. 17. Ms. χαράδριος πᾶσι νηπίοις. Atqui παῖδες nunc demum

32 *On the Fables of Æsop and Babrius.*

erant πετήσιμοι, neque, ut olim, νήπιοι. Vox infrequens librario fraudi fuit.

V. 18. Ms. ἀλλαχοῦ. Suid. ἐκ τόπων. Sensus postulat ἀλλοχόσε.

Fab. 380.—Χειμῶν καὶ Ἑαρ.

Fab. 381.—Χελιδῶν καὶ Κορώνη.

Hæ duæ sunt prosaicae.

Fab. 382.—Ψύλλα καὶ Βούς.

In hac quoque Scazontas inesse vidit Coraius p. 276.

Hactenus de fabulis, quas Tyrwhittus e Bodleiano, et De Furia e Vaticano codicibus in lucem vindicaverunt, quasque metris, quantum fieri potuit, restituere ipse una cum aliis sum conatus. Alio tempore fabulas, aliunde haustas, eodem consilio percurram.

P. S. Ex animo præne jam exciderat fabula quam modo non omnem Tyrwhittus p. 25—175. eruerat e Bodleiano N. 131. Eadem exstat in Nev. 162. Flor. 13. et Aug. 13.

Ἀλώπηξ καὶ Πάρδαλις.

ἡ Πάρδαλις στιχτὴ φορεῖν ἐκαυχᾶτο.

δορὰν ἀπάντων ποικιλωτέρων ζώων

εἶπεν δ' Ἀλώπηξ· 'εἰμ' ἔγωγε καλλίων

σοῦ γ'· οὐ τὸ σῶμα τὸν δὲ νοῦν πεποικίλμαι.'

3. 4. Hoc distichon ita exhibent Fl. et Aug. ἐγὼ σοῦ καλλίων ὑπάρχω, ἥτις οὐ τὸ σῶμα τὴν δὲ ψυχὴν πεποικίλμαι.

Hanc meam de Babrianis dissertationem claudat fabula, quæ quater exstat in collectione Coraiana p. 86, 7. at ne semel quidem scripta, qualem Socrates tornaverat.

Ἀλεκτόρες.

Ἀλεκτορίσκων ἦν μάχη Ταναγραῖων,

οἷς φασιν εἶναι θυμὸν, ὥσπερ ἀνθρώποις·

ὧν ὁ μὲν ἔδυσεν εἰς κρυβὴν τιν' ἡσσηθεῖς,

ὁ δ' ἐπὶ τέγουσ σταθεῖς ἔκραγε νενικηκώς·

εὐθὺς δ' ἐπιπτὰς ἀετός· νιν ἤρπαζεν

5

λαβὼν, ὁ δ' ἕτερος ἔκτοτ', ἐν σκότῳ κρυφθεῖς

ἀλεκτρυαίναις, ἀφοβος ὧν, ἐπεμβαίνει,

ἔχων γ' ἀμείνω τὰ πείχαιρα τῆς ἡσσης.

V. 1. 2. Hoc distichon servavit Suid. in Ταναγραῖοι, et v. ultimum in Τάπχιαιρα.

V. 4. Cum h. v. confer Aristoph. Av. 489. 'Τὸ τῆς φωνῆς τελενικείης ὅπταν νόμον ὄρθιον ἄση: ita enim emendavi in Cl. Jl. No. xliv. p. 287. Cf. et Demosth. c. Conon. p. 689. 11. 16. ἦδε γὰρ τοὺς ἀλεκτρύονας μιμούμενος τοὺς νενικηκώς.

V. 7. De voce ἀλεκτρυαίνα vid. ad Fab. Vatic. 376. De verbo ἐπεμβαίνειν in tali re vid. Pierson ad Mær. p. 4.

G. B.

NOTICE OF

NOTITIA LIBRORUM MANU TYPISVE DESCRIPTORUM qui donante Ab. Thoma Valperga-Calusio V. Cl. illati sunt, in Reg. Taurinensis Athenæi Bibliothecam. *Bibliographica et critica descriptione illustravit, anecdota passim inseruit AMADEUS PEYRON, in eodem Athenæo Theol. colleg. doct. et Linguarum orient. Professor. 4to. Lipsiæ, 1820. pp. 93.*

THE collection of books and manuscripts described in this volume was deposited in the Royal library at Turin, by the munificence of the Abbé T. Valperga-Calusius; and it is to record this munificence that the present volume is submitted to the public. He appears during his life-time to have diligently studied the promotion of literature among his fellow-citizens, and still, as our author elegantly, but with justice, observes, continues so to do: ‘nec post fata iisdem (studiis) amplificandis deesse sibi videbatur, si per suam librorum suppellectilem veluti præsens versaretur inter bonarum literarum cultores. Saltem me libros suos describentem anabilis illa insania ludebat, qua eum ipsum recensione studiisque meis interesse pergrato errore crederem.’ (Præf. p. iii.)

The volume is divided into 4 parts, the 1st containing an account of the more curious Rabbinical, Greek, and other Mss.: the 2d the authors printed in the 15th century: the 3d the Rabbinical books; and the 4th books edited “post sæculum xv.” The 1st Greek Ms. mentioned is *Theodosii Grammatici Erotemata de prosodia*, which our author had himself published and illustrated, in the *Memorie della Reale Accademia delle Scienze di Torino*, tom. 23. par. 2. p. 183. sqq. not knowing that he had been anticipated by *Bekker* in his *Anecdota Græca*. The 2d contains scholia on the *Odyssey*, abridged from *Eustathius*, but with so much conciseness as to be rendered unintelligible. It contains some things not to be found in the *Bishop’s* comment, but they are very few, and of little value. Our author takes occasion, on the mention of this volume, to answer a “quæstiuncula” proposed by *Valckenaer*: “*Hic*
VOL. XXVII. Cl. JI. NO. LIII. C

cum monuisset' complura scholia libri Leidensis inedita præferre nomen Senacherimi, subdebat porro: '*pervelim autem ut quis me quidpiam de isto Senacheribo edoceat, quibus in oris, et quo temporis articulo, sæculo XII, an XIII, vixerit.*' Plura de nomine Σεναχηριμ conguessit Villoisonius,² eumque circa sæculum XII vixisse conjicit; nonnulla etiam de hoc grammatico, ejus scholia in Codice Moscuensi leguntur, attigit Heynius;³ at neuter ad Valckenarii interrogationem apte respondit. Aptissime vero respondisse judico Calusium in suis ineditis adversariis monentem, non alium esse a Michaële Senacheribo, Nicano, rhetoricam & poesin publice profitente, ad quem epistola data ab Imperatore Theodoro Duca Lascaris servatur in celeberrimo codice Casinensi fol. 10.⁴ Imo Calusius in codice Casinensi, quem tractaverat, legebat Σεναχηριμ, namque in illius ætatis libris forma elementi β̄ ad illam μ̄ accedit. Quare Senacherib, vel Sennacherim, scholiastes Homeri, Nicææ florebat medio sæculo XIII." (p. 23.)

But leaving this portion of the volume, which contains also the Rabbinical Mss. to those more competent to handle them, we pass on to the 2d part; and the first work, on which the professor enlarges, is *Ciceronis Orationes*, C. Sweynheym et A. Panvartz fol. Romæ 1471, and he observes, that Fabricius is wrong in asserting that it contains *all* the orations, as those Pro Marcello et pro Deiotaro are wanting.

No. 8 and 14 are, Homeri opera Gr. fol. Florentiæ 1488, and, Luciani opera Gr. fol. Florentiæ 1496; on which latter work he observes, that of 3 copies in this library two are mutilated in the tracts *de morte Peregrini* and *Philopatris*; and that the signatures γγ and xx should each comprise 8 leaves. These defects arise from this portion of Lucian having been condemned in the *Index librorum a concilio Tridentino prohibitorum*.

No. 15 is Θησαυρός. Κέρας Ἀμαλθείας, καὶ Κῆποι Ἀδώνιδος. Thesaurus Cornucopiæ, et Horti Adonidis, folio, Venetiis 1496. This rare and splendid volume appears from the professor's account to have been much neglected. Many

¹ Hectoris interitus, Carmen Homeri seu Iliadis liber xxii. cum scholiis vetustis. Leovardiae 1747. pag. 131.

² In Fabricii Bibl. Gr. i. 522.

³ Ad Iliad. tom. iii. p. 75.

⁴ Vid. Fabulæ Æsopiæ, edente De-Furia, Lipsiæ 1810. pag. 33.

⁵ This tome sold for 3s. 6d. at Maittaire's sale, 16s. at J. Bridger's, (No. 551 sale cat.) 2l. 6s. at Penson's.

pieces at least have been printed by modern scholars as *inedita*, which had already been made public in this volume. He regrets that Koen, the acute editor of Gregorius Corinthius, as well as Bast, and Schæfer, have omitted to collate the Aldine text: "*tertium enim* (he continues pag. 32) *Cornucopiæ ab Editionibus differre, utque modo cum Codice Vaticano, modo cum exemplaribus Parisinis facere, interdum etiam inauditas exhibere lectiones, ipse animadverti, exemplisque confirmare juvat.*"

Lectiones Aldinæ.

Ed. Lips. p. 1 ἐγχειρίζω νέων μοι πάντων

4 ουπω δέ τις

ibid. λέγειν ταῦτα οἶσθαι

5 κατηγορήσομεν

6 τὸν Ἰπποκράτην

42 Καὶ ἀπλῶς πάντα τὰ διὰ τοῦ λαὸς καὶ ναὸς διὰ τοῦ

ἑως

611 Articulo xxxvi° subijcitur §. xi° Grammatici Meermanniani περὶ Αἰολίδος. Tum absunt Articuli xxviii et xxxviii.

613 Post ἀπάταν interpungitur; tum Ἀδικῆσαι, ἀδικέσαι novum articulum inchoant, ut facilius pateat, hæc verba insititia esse.

621 ἐκφέρονται καὶ βαρυτόνουνται. εἰρηκώς. Optimum additamentum.

ibid. Articulo lvi° subijcitur Meermannianus xxxix°.

623 ψάφαξ paroxytone.

ibid. ιστόρηται jam a Koenio notata."

Similar observations and quotations are made with regard to the "Eclogæ," edited by Guarinus Camers, and the opusculum Johannis Grammatici *de dialectis*. In fact, to use the professor's words, philologists seem to be very far from having gathered the flowers of these gardens. Professor Peyron, being now in the company of grammarians, produces an inedited fragment of Ælius Herodianus ex cod. Taurinensi c. i. 25. folio 73 verso. The remainder of the article is taken up with remarks on the opuscula Grammaticorum edited by Hermann, viz. *Fragmenta Lexici Græci* and *Libellus de constructione verborum*.

The number of articles described in this part of the work are 25.

¹ From page 41 to 56 is filled with an account of the

¹ In the preface (p. 10) of the Glasgow edition of Euripides' works lately pub-

Rabbinical books, which, however, we must pass "insalutatos," after stating that the works Aben-Ezriæ, Kimchii, Nachmanidis, Rašcii, Maimonidis, ben Gerson, Mosis Kotzensis, Azariæ de-Rossii, Manassis ben Israël, have been added to the library by the liberality of the Abbé. Professor Peyron's remarks on them arise from a comparison of the volumes with the accounts given by Wolf and De-Rossi.

We now enter on the fourth and last part, where our author, after some introductory observations, and the notice of some volumes "en masse," makes his first remarks "sigillatim" on *Æschyli Tragiæ sex* 8vo. Venet. 1518, from which we extract the following: *Adnotare lubet, Codicem Taruinensem 179, qui, præter alia, continet eclogas ex profanis scriptoribus decerptas, fol. 284. verso, claris sententiis ex Διοχύλου Κοιφόροις delectis præmississe versiculum*

Ἐρμῇ χθόνιε πατρῷ (sic) ἐποπτεύων κράτη.

Cum vero codex soleat apophthegmatibus e quarvis tragiæ excerptis primum tragiæ versiculum præmittere, jure colligere videor, quod Stanleius conjiciebat, laudatum versum Choëphoriarum esse primum. (p. 60.)

No. 4. *Λόγοι Ἀριστείδου*. Orationes Aristidis. Florentiæ, sumtibus nobilis viri Philippⁱ Juntæ bibliopolæ, 1517, die 20 Maii. Fol. This is the editio princeps, and contains likewise an oration of Libanius *de seditione Antiochena*, from which our author endeavors to elucidate a difficult passage in Thucydides i. 10. καὶ τῆς κατασκευῆς τὰ ἐδάφη, and with this the article is taken up: he has, however, subjoined some various readings "bonæ notæ" from Cod. Taur. B. ii. 33. fol. on Themistius.¹

No. 20. Hesiodi opera et Dies, et Theogonia et Clypeus. Theognidis sententiæ, Silyllæ carmina de Christo, quorum mentionem facit Eusebius et Augustinus. Musæi Opusculum de Herone et Leandro, Orphei Argonautica, Hymni,

lished, the editor says, In *Electra* nostrum cum editionis Principis (Florentiæ sub finem sæculi xv a Jano Lascari curata) contextu contulimus. But the 1st edition of the *Electra* appears (see p. cxxvi of the same edition) to have been published by P. Victorinus, 8vo. Romæ or Florentiæ 1545. Some other play or edition must therefore be substituted.

¹ As most of the copies of the early printed volumes in this library are defective, the professor seems to rejoice in a Eustathius, which he describes as *Exemplar integerrimum, nullaque labe affectum*. We add the prices this work has fetched at various celebrated book-auctions: at Bridges', 10l. 5s.; Heath's, 68l. 5s.; Porson's, 5l. ; Randolph's, 30l. 9s.; Roxburghe, 42l. , and at Willet's, 58l. 16s.

et de Lapidibus. Phocylidis Parænesis. Florentiæ, per B. Juntam, 1540. mens. Feb. 8.

The text of Orpheus in this edition agrees in the Argonautics with the Juntine 1519; in the Hymns with the Aldine. But we notice this volume as our author has given some inedited additional lines, from a Ms. in the Ambrosian library, some var.^o lect. from the same Ms., and some inedited fragments of Proclus on the Cratylus of Plato from 3 Mss. in the Turin library, No. 122, 205, 258.

In Argonauticis vers. 51, 96, 1285, et in Hymnis XIV. 4, XIX. 22, LXXX. 6. Ambrosianus codex eadem præ se fert additamenta, quæ Hermannus probavit. *At hymn. 1. versibus 4^o et 5^o (seu vers. 49 τῆς Εὐχῆς) hunc addit hucusque ineditum :*

Θηρόβρωμον, αἰώστον, ἀπρόσμαχον εἶδος ἔχουσιν,
Ταυροπόλον, κ. τ. λ.

Vocem θηρόβρωμον (sic enim scribe) lexicis inauditam verte FERARUM SONITUM EDENS vel EXCITANS.

From the "scholia" of Proclus we make three extracts (p. 70—1.)

Quæst. 106. τὸ γὰρ καθαρὸν τοῦτο καὶ τὸ ἄχραντον ὑπόστασιν παρέχεται πάσαις ταῖς τῶν Κουρήτων προόδοις. Διὸ καὶ ἐν τοῖς λογίοις τὴν πρωτίστην πηγὴν τῶν ἀμείλικτων λέγεται περιέχειν, ἐποχρῆσθαι δὲ τοῖς ἄλλοις ἅπασιν

Νοῦς πατρὸς ἀραιαῖς ἐποχούμενος ἰθυντῆρσιν
Ἄκναπτον στράπτουσιν ἀμείλικτον πυρὸς ὀλκοῖς

"Ἐστι δ' οὖν καθαρὸς νοῦς, ὥς καὶ τῆς ἀχράντου τάξεως ὑποστάσης, καὶ τῆς νοεραῆς ὅλης διακοσμῆσεως ἡγεμῶν

Οὐδὲ γὰρ ἐκθρώσκουσιν ἀμείλικτοί τε κεραυνοὶ

Καὶ πρηστηροδόχοι κόλποι πατρὸς ἐγενοῦς

Ἐκάστης καὶ ὑπεζωκὸς πυρὸς ἄνθος

Ἡδὲ κραταῖον πνεῦμα πολλῶν πυρῶν ἐπέκεινα·

ἅπασαν γὰρ συνελίσσει τὴν ἐβδομάδα τῶν πηγῶν. *Nullus ex codicibus Taurinensibus saniozem habet lectionem. Interea v. 2. lege ἄκναμπον; v. 4. fortasse reponendum est ἐκγενάουσι; verius dicam; ipsa placitorum Orphicorum obscuritas, atque fragmenti conditio vetut, quin probabilis emendatio excogitari possit; versus quintus pessumdatus est; quare non ita facile sextus versus constitui potest; incertum enim est, utrum πολῶν, an πολῶν legas, vel etiam πόλων, id tamen probabilius est, reponendum esse πυρίων cum uno ex codicibus Taurinensibus.*

¹ Cito versus et Hymnos editionis Hermannii, Lipsiæ 1806.

Quaest. 143. "Ὅτι οἱ ἰδίως νοεροὶ καλούμενοι θεοὶ ὀλικοί, ὧν ἐπὶ πατὴρ ὁ μέγας Κρόνος, πῆγαίσι ἰδίως καλοῦνται.

Τοῦ δὲ γὰρ ἐκθρώσκουσιν ἀμείλικτοί τε κεραυνοί,
φησὶ τὸ Λόγιον περὶ Κρόνου. Περὶ δὲ τῆς ζωογόνου πηγῆς Ῥέας, ἐξ ἧς πᾶσα ζωὴ θεία τε, καὶ νοερά, καὶ ψυχικὴ, καὶ ἐγκόσμιος ἀπογεννᾶται, οὕτως φασὶν τὰ Λόγια . . .

Ῥεῖν τοι νοερῶν μακάρων πηγὴ τε βόή τε.

Πάντων γὰρ πρώτη δυνάμει κόλποισιν ἀφράστοις

Δεξαμένη γενεὴν ἐπὶ πᾶν προχέει τροχάουσαν.

Primus versus idem est ac tertius fragmenti superius allati ex Quaestione 106; ibi tamen legitur οὕδε. Ceteros jam vulgaverat Franc. Patricius Discuss. Peripatet. iii. 5. pag. 326, atque ad Patricii fidem Gesnerus dedit in Fragmento XXIV.

Quaest. 176. Μοινας Proclus vim καθαρκτικὴν Apollinis complecti cum ἱατρικὴν, τινι μαντικὴν, non secus ac faciunt nostri ἱατροὶ τε καὶ μάντιες· οἱ μὲν τὰ σώματα καθαίρουσιν, οἱ δὲ διὰ τῶν περιβρᾶνσεων καὶ τῶν περιθειώσεων ἀγνοῦς ἑαυτοὺς καὶ τοὺς συνόντας ἀποτελοῦσιν . . . διὸ καὶ ὁ Θεουργὸς ὁ τῆς τελειότης τούτου [Ἀπόλλωνος] προκαθηγούμενος ἀπὸ τῶν καθάρσεων ἀρχεται, καὶ τῶν περιβρᾶνσεων.

Αὐτὸς δ' ἐν πρώτοις ἱερεὺς πυρὸς ἔργα κυβερνῶν

Κύματι ραίνεσθω παγερῷ βαρύκχετος ἄλμης,

ως φησὶ τὸ Λόγιον περὶ αὐτοῦ. *Codices consentiunt in mendosa lectione βαρύκχετος. Fortasse reponendum βαθυογκέος, vel βαθυογκέος ex nominativo βαθυογκῆς, cujusmodi jam προσογκῆς occurrit in Lexicis. [L. βαρυχητέου, et Lexicis adde βαρυχητέης. G. H. S.]*

No. 30. Platonis opera omnia, &c. &c. fol. Basileæ, 1556.

This article contains various readings on the Phædrus "ex Hermiæ Philosophi commentario inedito in Cod. Taurinensi, c. v. 23."

We must in concluding state that we have passed over many notices in which Panzer is supplied, even Fabricius corrected, or collations of Mss. given; and it contributes not a little to the value of the work that the author has actually seen the books he describes. It is, in fact, to such writers, who improve the opportunities afforded them, that bibliography owes very great obligations on the score of accuracy, and certain information as to the contents, size, dates, &c. of the volumes produced during the earlier stages of printing.

Observations on CREUZER's edition of the Commentary of OLYMPIODORUS on the First Alcibiades of Plato. 8vo. Francof. 1821.

THE learned Editor commences his preface to this work with an account of the celebrated men that have been called by the name of Olympiodorus, and satisfactorily shows that the author of this Commentary was not Olympiodorus the Peripatetic, whose school was frequented by Proclus, for the sake of imbibing the doctrine of Aristotle; and in short that he was not a Peripatetic, but a Platonist. He also asserts with the greatest probability, that he flourished under the Emperor Justinian, when the schools of the philosophers were not yet closed, and the sacred and salutary light of wisdom was not entirely intercepted by unparalleled barbarism, and lost in its attendant gloom.¹ It seems, however, to have escaped the notice of this very learned editor, that the Olympiodorus, whose Commentaries on the Meteors of Aristotle are extant, is the same with the Olympiodorus who wrote the Commentaries on the First Alcibiades, Phædo, Philebus, and Gorgias of Plato. For that the Commentator of this name on the Meteors of Aristotle was a Platonist, is evident in the first place from what he says in p. 32 of that work in defence of Democritus and Plato, against the opposition made by Aristotle to their opinion about the sea; for his words are: *Περὶ δὲ ἡμεῖς ὑπερ τοῦτου ἀπολογητομεθα, δεῖξαντες ὅτι οὐ καλῶς Ἀριστοτέλης καταδρῆμῃ κατὰ τούτων ἐχρήσατο. μᾶλλον δ' οὐ τοῖς ἐναντιοῦται, ἀλλὰ τοῖς κακῶς τὰ παρ' αὐτῶν λεγόμενα διαλαμβάνουσιν. οὐ γὰρ ὡς σὺ φησὶ αἰμονίῃ φαμεν Ἀριστοτέλης, ὁ Πλάτων ολότητα τοῦ ὕδατος εἰλεγεν ὄντα τὸν τάρταρον, ἀλλὰ τοῦτο εἰλεγε μυθικῶς. οὐ χρὴ οὖν τὰ μυθικῶς λεγόμενα, φυσικῶς ἐκλαμβάνειν, ἀλλὰ ταῦτα εἰλεγεν ὁ Πλάτων ἀλλὰ τίνα αἰνιττομενός.* Here he says that Aristotle does not rightly blame Plato for asserting in the Phædo

¹ "Hucusque pertinuit veteris elegantiorisque doctrinæ præventus, qui paulatim exaruit Justinianæ imperio ac deinceps. Hic Atheniensem clausit scholam, in qua floruerant Plutarchus, Nestorii filius, Syrianus, Proclus, Marinus, Damascius, unde Simplicius, Olympiodorus, aliique prodierant: philosophi expulsi: vexati per orbem Romanum avitar religionis cultores, ex quorum numero fere erant docti homines. Per trecentos annos stupor et barbaries omnia obtinuerunt. Ergo in hoc temporis spatio plurimorum veterum librorum, in his etiam Plutarchorum, ponendus est interitus." These are the words of Wytttenbach in Præfatione ad Plutarch. Moralia p. LV.

that Tartarus is the *ολοτης* ¹ or *wholeness of water*; because Plato said this mythologically, obscurely indicating something else; and that what is asserted mythologically, is not to be assumed physically. And in the second place, this is evident from his calling Proclus in p. 59. *θειος*, by which appellation, as also by *μεγας*, he is usually designated, by the Platonists posterior to him.

That he was likewise the same with the author of this Commentary on the First Alcibiades, is I think evident from what Olympiodorus on the Meteors, and Olympiodorus on the Phædo assert about the perpetuity of the punishments in Tartarus. For souls that have committed the greatest and incurable offences are said by Plato to be hurled into Tartarus, and to be there punished *eternally*. In the former of these works therefore (p. 32) it is said, *πλην ει και λεγω αιδιως κολασθησμεναι δια το ανιατα ημαρτηκεναι εν τω Ταρταρω, μηδε νομισης, οτι εις απειρους αιωνας κολαζεται η ψυχη εν τω Ταρταρω. ευγε ου δια μηνιν του θεiou κολαζεται η ψυχη, αλλ' ιατρειας χαριν. αλλ' αιωνιως φαμεν κολαζεσθαι την ψυχην, αιωνα καλουντες τον αυτης βιον και την μερικην αυτης περιοδον. τω γαρ οντι τα μεγαιστα πλημμελησασαι ψυχαι ουκ αρκουνται μιη περιοδω καθαρθηναι, αλλ' εισιν εν τω βιω διηνεκως ωσπερ εν τω ταρταρω, ην περιοδον, αιωνα εκαλεσεν ο Πλατων.* In this very remarkable passage Olympiodorus observes, that the soul is not punished by divinity through anger, but medicinally; and that by *eternity* we must understand the soul's partial period, because, in reality, souls that have committed the greatest offences cannot be sufficiently purified in one period. If we compare this with what is said by Olympiodorus on the Phædo, we shall find the same thing asserted in a more summary way, *ει δε και αλλαχου λεγει αιωνιον την κολασιν, αλλ' ουν αιωνα καλει περιοδον τινα, και αποκαταστασιν.* ² For here it is said that when Plato speaks of eternal punishment, he denominates a certain *period* and *apocatastasis* of the soul *for ever*. What this period is, Olympiodorus on the Gorgias admirably explains as follows: "There are seven spheres, the sphere of the moon, that of the sun, and those of the other planets; but the inerratic is the eighth sphere. The lunar sphere therefore, makes a complete revolution more swiftly: for it is accomplished in thirty days. That of the sun

¹ *Ολοτης* in the philosophy both of Plato and Aristotle signifies a whole with a perpetual subsistence, and which comprehends in itself all the multitude of which it is the cause.

² I quote this from a copy of the Harleian Ms. of this work which I have in my possession, not having the edition of these Scholia by Mustoxd. and Schin. Venet. 1817.

is more slow: for it is accomplished in a year. That of Jupiter is still slower: for it is effected in twelve years. And much more that of Saturn: for it is completed in thirty years. The stars therefore are not conjoined with each other in their revolutions, except rarely. Thus, for instance, the sphere of Saturn and the sphere of Jupiter are conjoined with each other in their revolutions in sixty years. For if the sphere of Jupiter comes from the same to the same in twelve years, but that of Saturn in thirty years, it is evident that when Jupiter has made five, Saturn will have made two revolutions; for twice thirty is sixty, and so likewise is twelve times five; so that their revolutions will be conjoined in sixty years. Souls therefore are punished for such like periods. But the seven planetary spheres conjoin their revolutions with the incerratic sphere through many myriads of years; and this is the period which Plato calls *τον αει χρονον*, for ever." See more on this most interesting subject from the same author in Vol. 4, p. 455, of my Plato. Nor is it at all wonderful that Olympiodorus, though a Platonist, should write a Commentary on the *Meteors* of Aristotle: for it was no unusual thing with the best of the disciples of Plato to publish elucidations of Aristotle's works, which they considered as introductory to the more sublime speculations of Plato. Hence the great Syrianus commented on his *Metaphysics*, treatise on the *Heavens*, and on *Interpretation*, and Iamblichus on his *Categories*, and treatise on the *Soul*. In this Commentary therefore on the *First Alcibiades*, Olympiodorus conciliates, wherever he can, Aristotle with Plato, as knowing that the writings of the former are subservient to a developement of the mysteries of the latter. Hence in p. 39. και, ως Αριστοτελης φησι, καιρος εστι χρονος προσλαβων το δεον. In p. 40. φησι δε και εν τω περι Ερμηνειας ο Αριστοτελης: και τοσαυτα μεν λεγεται προς τας σοφιστικας ενοχλησεις: αντι του αποριας, εκ μεταφορας του οχλου, και αυτος οχλιν σιν ειπε την αποριαν: ενοχλεις ουν, απορειν ποιεις. P. 71, ως Αριστοτελης ημας εν ρητορικαις τεχναις εδιδαξε. P. 118, εφ' οis δεικνυσι και δια τριτου συλλογισμου, οτι παν καλον αγαθον, και το αναπαλιν, και κεχρηται δειξει, ην ωφεληθη Αριστοτελης εν τη περι Ουρανου. P. 122, διο και ο δαιμονιος Αριστοτελης, αρχην υποθεμενω ου το πρωτον αιτιον, αλλα τον νουν, εν τη μετα τα φυσικα, περι αυτω διαλεγομενος ελεγε διττον ειναι το ευ: το μεν εν τω στρατηγω, το δε εν τω στρατοπεδω: και αιτιον ειναι το εν τω στρατηγω του εν τω στρατοπεδω. This last passage is employed by Syrianus and Simplicius to show that Aristotle must necessarily admit with Plato the subsistence of ideas in the intellect of deity, which are the paradigms and producing causes of all material forms. And in the last place in p. 177, επι δε του καθ-

αρτικού μαλλον επιδιδον γίνεται το σωμα' καλως ειρημενου του υπο Αριστοτελους, κ. τ. λ.

Having, therefore, endeavoured to prove that the Olympiodorus who commented on the *Meteors* of Aristotle, is the same that wrote this Commentary on the First Alcibiades of Plato, I shall make some remarks on certain passages in this work, which will be both philosophical and critical. In the first place, Olympiodorus having observed that Plato energises *enthusiastically*, or *from divine inspiration*, in four dialogues, and that one specimen of this energy is to be found in the *Timæus*, where he represents the Demiurgus addressing the celestial, whom he calls the junior Gods, concerning the administration of mortal concerns;—adds, (p. 2.) Δευτερος ενθουσιασμος εστιν εν τη Πολιτεια, ενθα μουσοληπτης γεγωνας υπεκριθη τας Μουσας, ας εξιουσας την λυσιν της υπο αυτου συστασης πολιτειας ενθα φησιν, κ. τ. λ. The learned editor justly remarks in a note on the words τας Μουσας ας εξιουσας, κ. τ. λ. “*Proxima non sana videntur.*” But it appears to me that if for ας εξιουσας we read διξιουσας, the passage will be correct. For then what Olympiodorus says will be in English: “The second instance of enthusiastic energy in Plato is in [the 8th book of] the Republic, where being inspired by the Muses, he represents them narrating the dissolution of the polity constituted by him.” The following are the words of Plato in that work, to which Olympiodorus alludes, and confirm the above emendation: η βουλει, ωσπερ Ομηρος, ευχωμεθα ταις Μουσαις ειπειν ημιν οπως δη πρωτον στασις εμπεσε, και φωμεν αυτας τραγικως, ως προς παιδας ημας παιζουσας και ερεσχειλουσας, ως δη σπουδη λεγουσας, υψηλογουμενας λεγειν; πως; ωδε πως. Χαλεπον μιν κινηθηναι πολιν, ουτω ξυστασαν, αλλ' επει γενημενω παντι φθορα εστιν, ουδ' η τοιαυτη ξυστασις των απαντα μενει χρονον, αλλα λυθησεται. Vol. II. p. 161. Edit. Mass. In p. 17, 18, Olympiodorus speaking of the differences of daemons, and having observed that in the celestial orbs there are deity, intellect, a rational soul, an irrational soul, form, and matter, says, that such of them as conjoin us to the deity of the celestials, are called divine daemons, and preside over enthusiastic energies; but those that unite us to the intellect of these orbs are called intellectual, and preside over those common conceptions [or axioms] through which we have a knowledge above demonstration, and indemonstrably. And those that conjoin us to the rational soul of these divinities, are denominated rational. After which he adds, Οι δε προς την των ουρανιων αλογον συναπτοντες ημας αλογοι. The learned editor in a note at the word αλογον observes, “Aut excidit vocabulum, aut lectio mendosa est.” A word is certainly wanting, and that word is so

obviously ψυχην, that I wonder the necessity of inserting it in this place should have been unperceived by so learned a man. In the following passage, p. 21, Olympiodorus speaking of the dæmons that are allotted to mankind as their guardians, says, 'Ἄλλ' ἐπειδὴ δαίμονας εἰληχότας εἰρηκαμέν, δεῖ γινώσκειν, ὅτι καὶ παρὰ τῇ κοινῇ συνήθειᾳ συνεγνώσται ταῦτα, εἰ καὶ μὴ τοῖς αὐτοῖς ὀνομασιν. Ἀντί γὰρ τοῦ δαίμονος ἄλλον ἐκείνου φασιν ἁμείλει ἐστὶν αὐτῶν ἀκούειν τὸν ἀγγέλων σου, κ. τ. λ. But in this passage, for δαίμονος ἄλλον, it is doubtless necessary to read δαίμονος ἀγγέλων, κ. τ. λ. as is evident from what Olympiodorus adds immediately after these words.

The following passage respecting our *allotted dæmon*, or in modern language, our *guardian angel*, is most remarkable, and contains an opinion concerning this presiding power, which is not to be found in any other of the Greek interpreters of Plato: Καὶ ταῦτα μὲν οἱ ἐξηγῆται περὶ τῶν δαίμονων καὶ εἰληχότων ἡμεῖς δὲ συμβιβαστικῶς τοῖς παροῦσι ταῦτα πειρασόμεθα διεξελθεῖν· καὶ γὰρ Σωκράτους κώνιον κατεψήφισθη, ὡς καινὰ δαίμονια τοῖς νέοις εἰσηγούμενου, καὶ θεοὺς νομιζόντος οὗς ἡ πόλις οὐχ ἡγεῖτο θεοὺς. ρητὸν οὖν εἰληχότα δαίμονα τὸ συνείδως ὑπαρχειν, ὅπερ ἄκρον αὐτῶν ἐστὶ τῆς ψυχῆς, καὶ ἀναμαρτήτων ἐν ἡμῖν, καὶ ἀκλίνης δικαστῆς, καὶ μαρτύς τῶν ἐνταῦθα γινόμενων τῷ Μινῶϊ καὶ τῷ Ραδάμανθυϊ. τοῦτο δὲ καὶ σωτηρίας ἡμῖν αἰτίον γίνεται, ὡς ἀναμαρτήτων αἰετῶν διαμένων ἐν ἡμῖν, καὶ μὴ συγκαταψήφιστον τοῖς ὑπο τῆς ψυχῆς ἀμαρτανόμενοις, ἀλλὰ καὶ ἀνιλλόμενον ἐπὶ τοῦτοις, καὶ ἐπιστρέφον αὐτὴν πρὸς τὸ δεόν.— τὸ συνείδως οὖν εἰληχότα καλῶν δαίμονα οὐκ ἂν ἁμαρτοῖς. ἴστεον δὲ, ὅτι τοῦ συνείδωτος, τὸ μὲν ἐπὶ ταῖς γνωστικαῖς ἡμῶν δυνάμεσι λεγεται συνείδως ὁμωνυμῶς τῷ γενεῖ. (p. 23.) i. e. "This is what is said by the interpreters [of Plato] concerning dæmons, and those which are allotted to us. We, however, shall endeavour to discuss these particulars in such a way as to reconcile them with what is at present said by Plato. For Socrates was condemned to take poison, in consequence of introducing to young men novel dæmoniacal powers, and for thinking those to be Gods which were not admitted to be so by the city. It must be said therefore, that the allotted dæmon is *conscience*, which is the supreme flower of the soul, is guiltless in us, is an inflexible judge, and a witness to Minos and Radamanthus of the transactions of the present life. This also becomes the cause to us of our salvation, as always remaining in us without guilt, and not assenting to the errors of the soul, but disdaining them, and converting the soul to what is proper. *You will not err, therefore, in calling the allotted dæmon conscience.* But it is requisite to know that of conscience one kind pertains to our gnostic powers, and which is denominated conscience [co-intel-

ligence] homonymously with the genus." In this passage, as Creuzer well observes, something is wanting at the end; and a part at least, if not the whole, of what is deficient, I conceive to be the words το δε πρὶ ταις ζωτικαῖς. For the great division of the powers of the soul is into the *gnostic* and *vital*.

The singularity in this dogma of Olympiodorus respecting our allotted dæmon is this, that in making it to be the same with *conscience*; if *conscience* is admitted to be a part of the soul, the dogma of Plotinus¹ must also be admitted, "that the whole of our soul does not enter into the body, but that something belonging to it always abides in the intelligible world." But this dogma appears to have been opposed by all the Platonists posterior to Plotinus. And Proclus has confuted it in the last proposition of his *Elements of Theology*: for he there demonstrates, that every partial soul in descending into generation, or the sublunary realm, descends wholly; nor does one part of it remain on high, and another part descend. Hence, if Olympiodorus was likewise hostile to this dogma of Plotinus, it must follow according to him, that *conscience* is not a part of the soul, but something superior to it, and dwelling in its summit. Perhaps, therefore, Olympiodorus on this account calls the allotted dæmon ἀκρον αὐτον της ψυχης, *the supreme flower of the soul*. For the summit or *the one* of the soul, is frequently called by Platonic writers το ανθος, *the flower*, but not ἀκρον αὐτον, *the supreme flower*. So that the addition of *supreme* will distinguish the presiding dæmon from the summit of the soul.

But though it is singular that this dogma is not to be found in any Platonic Greek writer except Olympiodorus, it is still more singular that an expression which perfectly accords with it, should be found in a Latin Platonist considerably prior to Olympiodorus. The author I allude to is Apuleius, who in his treatise *De Deo Socratis* says of this dæmon, "quoniam omnia curiose ille participet, omnia visat, omnia intelligit; in ipsis penitissimis mentibus vice conscientie diversetur."²

In the following passage, p. 87, Olympiodorus having observed that it is Jupiter whom Socrates calls φίλος, adds, Καὶ γὰρ ἀμφοτέροις προσήκει κατὰ τὸ ἀρχικὸν ὁ Ζεὺς. Σωκράτης μὲν διὰ τὴν φιλοσοφίαν ἡγεμῶν γὰρ αὐτῇ πᾶσιν τῶν ἀλλῶν τεχνῶν

¹ This dogma is to be found at the end of his treatise *on the Descent of the Soul*.

² The celebrated poet Menander appears to have been the source of this dogma: for one of the excerpts from his fragments is, Βροτοῖς ἀπασιν ἡ συνειδήσις θεός, i. e. "To ev'ry mortal conscience is a God."

και οτι κατα τους Στωικούς ο ειδως πως δεi αρχειν, αρχων εστι ει και μη κεχρηται τη αρχη· τοιουτοι δε οι φιλοσόφοι· διο και εν Φαιδρω φησι· μετα μεν δη Διος ειμι. Creuzer in a note on the last part of this passage, viz. μετα μεν δη Διος ειμι, rightly observes, "*Hæc verba non sunt in Platonis Phædro.*" But it is singular it should have escaped the notice of this learned man, that the words μετα μεν Διος ημεις are in the Phædrus, and that these are the words to which Olympiodorus alludes, who perhaps quoting from memory, which he frequently does, substitutes ειμι for ημεις; or else ειμι was erroneously written by the transcriber for ημεις. But that Socrates, (or Plato,) intended by this to signify that Jupiter was his peculiar god, is shown by Hermias in his Scholia on the Phædrus (Ast. p. 157) as follows: εν τω Τιμαιω φησιν ο Πλατων, οτι ποιησας ο δημιουργος τον κοσμον, ενεσπειρε ψυχας ισ αριθμους τοις αστροις, ουχ οτι ει τυχοι χιλιας εποησε· δηλον μεν γαρ· αλλ' ομως κατα τα ειδη ακουσομεν· ποιησας ουν ηλιακας, σεληνιακας, Διϊας, εσπειρε τας μεν εις γην, τας δε αλλαχου. λεγει ουν νυν επομενοι μετα μεν Διος ημεις, ως το οικειον θεον επιγονους ο Πλατων. τουτο γαρ εστιν ευδαιμονια ανθρωπινης ψυχης το συμπεριπολησαι τοις οικειοις θεοις· ουδε γαρ υπερβηναι θεους δυνατον. The same explanation of Plato's assertion that the Demiurgus disseminated souls equal in number to the stars, is also given by Proclus in the 5th book of his Commentaries on the Timæus.

In p. 95, Olympiodorus, adverting to what had been said by Alcibiades respecting το ελληγιζειν, observes: ισ τεον γαρ οτι οι Πυθαγορειοι εθαυμαζον τους πρωτους ευροντας τους αριθμους λεγοντες εγνωκεναι τουτους την ουσιαν του νου· ειγε αριθμους εκαλουν τας ιδεας, αι δε ιδεαι εν τω νω εισιν. Εθαυμαζον δε και τους πρωτους θεντας τα ονοματα· ουτοι γαρ, φασι, την ουσιαν εγνωσαν της ψυχης. Ταυτης γαρ το ονοματοθετειν, και ου νου. Conformably to this also it is said by Proclus in Ciat. (p. 6, of Boissonade's excellent edition) Ερωτηθεις γουν Πυθαγορας, τι σοφωτατρν των οντων; αριθμος εφη· τι δε δευτερον εις σοφιαν; ο τα ονοματα τοις πραγμασι θεμενος. Ηνιττετο δε δια μεν του αριθμου τον νοητον διακοσμον τον περιεχοντα το πληθος των νοερων ειδων, κ. τ. λ. In p. 211, Olympiodorus says, "that Vulcan is the first artist, and that the bellows employed by him indicate nature," Και πρωτος τεχνιτης ο Ηφαιστος, και αι παρ' αυτω φυσαι την ρυσιν δηλουσιν. Thus also Olympiodorus in his Mss. Scholia in Gorgiani, after having observed that Vulcan is a certain power presiding over bodies, adds, δια τουτο γαρ και εν φυσαις εργαζεται, αντι του εν ταις φυσεσι. In p. 216, in the following passage, ουτω και ο παρ' Ομηρω Οδυσσευς ου το καινον αμα εθεασατο, αλλ' εκαστον εσεδρακεν οφθαλμοισιν, for το καινον I read το κρινον.

In the last place, Olympiodorus having observed (p. 217)

that the images in mirrors are not according to Plato ανακλασεις, *reflections*, as Proclus thought they were, but απορροιαι, *effluxions*, and υποστασεις, *or things which have a natural and real subsistence*, adds (p. 249) Οτι δε τουτο αληθες εστι, κατασκευαζουσιν οι παλαιοι, τουτεστι το ειναι υποστασεις τας σκιας' πρωτον μεν οτι, ει κυνος καθευδοντας εν υψηλω τοπω η σκια αυτου εκπεμποιτο εις την γην, υαινα διελθουσα, και πατησασα την σκιαν, καταπεσειν ποιει τον κυνα. Δηλον αρα, οτι ουκ εισιν εμφασεις, αλλα απορροιαι. Δευτερον, οτι αι καθαιρομεναι γυναικες την επιμηνιον φοραν, ει ιδοιεν εις κατοπτρον, ευθεις αυτο κηλιδουσιν, ωστε σαφες εξ απορροιας αυτων τουτο γινεσθαι. i. e. "That this is true, that shadows have a real existence, the ancients inferred in the first place, because if the shadow of a dog that is sleeping in a lofty place should be transmitted to the ground, an hyæna passing by, and trampling on the shadow, will cause the dog to descend. It is evident therefore that shadows are not representations of, but effluxions from things. In the second place, if women when they are undergoing their monthly purgation, look into a mirror, they will immediately defile it, so that it is clear that this is effected through an effluxion from them."

In these passages, the first remarkable circumstance that presents itself, and which is not noticed by the learned editor, is the mistake of Olympiodorus in asserting that Proclus thought the images in mirrors to be *reflections*, and not *effluxions*; as Proclus in Plat. Polit. p. 431, most clearly says that they are *effluxions*. For his words are, εκ δη τουτων συλλογιστεον ημιν, και οτι κατα Πλατωνα αι εμφασεις υποστασεις εισιν ειδωλων τινων δαιμονια μηχανη δημιουργουμεναι, καθαπερ αυτος εν τω Σοφιστη διδασκει. και γαρ αι σκιαι, αις τα ειδωλα συζυγειν φησι, τοιαυτην εχουσι φυσιν. και γαρ αυται σωμάτων εισι και σχημάτων εικονες, και παμπολυν εχουσι προς τα αφ' ων επιπτουσι συμπαθειαν, ως δηλουσι, και οσα μαχων (lege μαγων) τεχναι προς τε τα ειδωλα δραν, και επαγγελλονται και τας σκιας. και τι λεγω τας εκεινων δυναμεις, α και τοις αλογοις ηδη ζωις υπαρχη προ λογου παντος ενεργειν. η γαρ υαινα φασιν την του κυνος εν υψει καθημενου πατησασα σκιαν καταβαλλει, και θοινην ποιηται τον κυνα. Here we see Proclus mentions the same thing as Olympiodorus respecting the hyæna and the shadow of the dog, and with the same view, to prove that representations in mirrors have a real existence, and also observes that this is confirmed by what the arts of magicians are able to effect through images and shadows. The second remarkable thing is, that the learned editor has not noticed that the circumstance of a mirror being defiled when looked into by a woman during her menstrual purgation, is mentioned by Aristotle in his treatise De Insomniis cap. 11. as follows: *σαν*

γὰρ καταμνηνίαν τὰς γυναῖξιν γινόμενων, ἐμβλεψῶσιν εἰς τὸ κατοπτρον, γίνεται τὸ ἐπιπολῆς τοῦ ἐνιπτρου, οἷον νεφέλη αἱματώδης· καν μὲν καινὸν ἢ τὸ κατοπτρον, οὐ βραδίον ἐκμαζαί την τῷ αὐτῇ κηλίδᾳ· εἰν ἔε παλαιοι, ραον. And this circumstance also is noticed by Proclus in the above cited place, as a thing asserted by Aristotle: καὶ γυναῖκος καθαιρουμένης, φησιν Ἀριστοτέλης, εἰς ἐνοπτρον ἰδούσης, αἱμα-
τούται τὸ τε ἐνοπτρον καὶ τὸ ἐμφαίνδμενον εἰδῶλον.

As it is so obvious from these passages, that Proclus did not conceive the images in mirrors to be *reflections*, but asserted conformably to Plato that they were *effusions*, it is reasonable to suppose that the name of Proclus is an error of the transcribers; and I should conjecture that for ο φιλοσοφος Προκλος, Olympiodorus originally wrote ο φιλοσοφος Πορφυριος, as the appellation of *the philosopher* was given to Porphyry by all the Platonists that succeeded him. This at least is more probable than that a man so conversant with the writings of Proclus, as Olympiodorus was, should have made such an egregious blunder.

T.

In DEMOSTHENEM Commentarii JOANNIS SEAGER, Bicknor Wallice in Com. Monumethiæ Rectoris.

No. II.—[Continued from No. LII. p. 239.]

IN Philippum iv. p. 131. l. 4. οὐ στήσεται, πάντας ἀνθρώπους ἀδικῶν, τὰδ' ὑφ' αὐτῷ ποιούμενος Φίλιππος, εἰ μή τις αὐτὸν κωλύσει.

Probabilius, πάντας ἀνθρώπους ἀδικῶν ΚΑΙ ὑφ' αὐτῷ ποιούμενος.

IN Philippum iv. p. 136. l. 5. ταῦτα τοῖνυν ἕκαστον εἰδὼτα καὶ γινώσκοντα παρ' αὐτῷ δεῖ μὰ Δι' οὐ γράφαι κελεύειν πόλεμον τὸν τὰ βέλτιστα ἐπὶ πᾶσι δίκαιοις συμβουλευόντα· τοῦτο μὲν γάρ ἐστιν ὅτῳ πολεμήσετε λαβεῖν βουλομένων, οὐχ ἂ τῇ πόλει συμφέρει πράττειν.

Eadem constructio, Adversus Leptin. p. 457. l. 11. ἐγὼ δ' ὅτι μὲν τινῶν κατηγοροῦντα πρότεας ἀφαιρεῖσθαι τὴν διωρεὰν ΤΩΝ ΑΔΙΚΩΝ ΕΣΤΙΝ, ἐάσω.

IN Philippum iv. p. 136. l. 19. ἀλλ', ὃν ἐκείνος πολεμεῖ τρόπον, τοῦτον ἀμύνεσθε τοῖς μὲν ἀμυνομένοις ἤδη χρήματα καὶ τᾶλλα, ὧν ἂν δέωνται, διδόντες· αὐτοὶ δ' εἰσφύροντες, ὡς ἄνδρες Ἀθηναῖοι —
κ. τ. λ.

τοῖς ἀμυνομένοις ἤδη) Diopithi et militibus ejus in Cherroneso.

IN Philippum iv. p. 140. l. 10. ὑπερ δὴ τούτων πάντων οἶμαι δεῖν ὑμᾶς προσβίαν ἐκπέμπειν, ἥτις τῷ βασιλεῖ (Persarum sc.) διαλέ-

ξεται, καὶ τὴν ἀβελτερίαν ἀποθέσθαι, δι' ἣν πολλάκις ἐλαττώθητε. ὁ δὲ βάρβαρος, καὶ κοινὸς ἅπασιν ἐχθρὸς, καὶ ἅπαντα τὰ τοιαῦτα.

Legendum videtur, ὅτι δὲ βάρβαρος—ὅτι habet index Lambini. τὴν ἀβελτερίαν (ὕμῶν φερόντων) ὅτι δὲ βάρβαρός (ἐστὶν ὁ Περσῶν βασιλεὺς) καὶ κοινὸς ἅπασιν ἐχθρὸς, auxilioque ejus adversus Philip-pum uti nolentium. Recte dicit Wolfius ὁ δὲ βάρβαρος—κ. τ. λ. esse ἐξήγησιν τῆς ἀβελτερίας.—Mirum hæc convicia de Philippo, non de Artaxerxē, accipere Reiskium, quasi talia convicia in illum objurgaret Orator, in quem ipse cum maxime invehetur; et quasi non sequatur, ἐγὼ γὰρ ὅταν ἴδω τινὰ τὸν μὲν ἐν Σούσοις καὶ ἐν Ἐκβατάνοις δεοικόντα, καὶ κακόνουν εἶναι τῇ πόλει φάσκοντα, ὃς καὶ πρότερον συνεπινηώρθωσε τὰ τῆς πόλεως πράγματα, καὶ νῦν ἐπηγ-γέλλετο.—Ὑπὲρ δὲ τοῦ ἐπὶ ταῖς θύραις ἐγγύς οὕτως ἐν μέσῃ τῇ Ἑλ-λάδι αὐξανομένου ληστοῦ τῶν Ἑλλήνων ἄλλο τι λέγοντα, θαυμάζω καὶ δέδοικα τοῦτον, ὅστις ἂν ἢ πότ', ἐγώ γ', ἐπειδὴ οὐχ οὗτος Φίλιππον.

In Philippum iv. p. 141. l. 12. ἦν πότ' οὐ πάλαι παρ' ἡμῖν, ὅτ' οὐ προσήει τῇ πόλει τάλαντα ὑπὲρ τριάκοντα καὶ ἑκατόν· καὶ οὐδεὶς ἦν τῶν τριηραρχεῖν δυναμένων οὐδὲ τῶν εἰσφέρειν, ὅστις οὐκ ἤξιον τὰ καθήκοντα ἀφ' ἑαυτοῦ ποιεῖν, ὅτι χρήματα οὐ περιῆν.

οὐ περιῆν] τῇ πόλει scil. Malis forsān ὅτε, ut tempus, potius quam causam, significet.

Adv. Philippi Epist. p. 155. l. 14. ἔτι δὲ τῶν μὲν πολλῶν ἐπειδὴν ἀμάρτη τις, ζημίαν κατὰ τὴν ἀξίαν εἴληφεν· οἱ δ', ὅταν τὰ μέγιστα κατορθώσωσιν, τότε μάλιστα σκορακίζονται καὶ προπηλακίζονται παρὰ τὸ προσῆκον.—Idem fere Græcis εἰς κόρακας (unde σκορακίζω) quod Anglis, go to hell.

All sciences a fasting Monsieur knows :

And bid him go to hell, to hell he goes.

Johnson. Imit. of Juvenal.

Ad Philippi Epist. p. 160. l. 3. ὥστε ἔγωγε (inquit Philippus) ἀπορῶ τί ποτ' ἔσται καινότερον ἐὰν ὁμολογήσητέ μοι πολεμεῖν· καὶ γὰρ ὅτε φανερώς διεφερόμεθα, ληστὰς ἐξεπέμπετε, καὶ τοὺς πλείοντας ὡς ἡμᾶς ἐπωλεῖτε, τοῖς ἐναντίοις ἐβοηθεῖτε, τὴν χώραν μου κακῶς ἐποιεῖτε.

Restituenda particula negativa : καὶ γὰρ, ὅτε οἱ φανερώς διεφε-ρόμεθα, ληστὰς ἐξεπέμπετε, κ. τ. λ.—nisi si sensus sit hic ;—Quid pejus facere possitis, si mecum belligerare confiteamini? Quæ enim olim, quum ex professo et aperte dissideremus, fecistis, eadem omnia nunc, sub pacis specie, facitis.

Ad Philippi Epist. p. 160. l. 17. ὑμεῖς δ' οὐκ αἰσχύνεσθε ταῦτα ποιοῦντες, ἀ διετελεῖτε τοῖς τυράννοις ἐγκαλοῦντες.

F. ταυτὰ, Eadem.

Περὶ συμμοριῶν. p. 182. l. 28. Τὰς δὲ τριήρεις πως ; (φημὶ δεῖν συντετάχθαι) τὸν ἅπαντα ἀριθμὸν κελύω τριακοσίας ἀποδείξαντας,

κατὰ τὴν πεντεκαιδεκαναίαν εἴκοσι ποιῆσαι μέρη· τῶν πρώτων ἑκατὸν πέντε· καὶ τῶν δευτέρων ἑκατὸν πέντε· καὶ τῶν τρίτων ἑκατὸν πέντε, ἐκάστῳ μέρει διδόντας.

Tres centuria navium in viginti classes ita distribuendæ erant, ut unaquæque classis (μέρος) quinque naves e prima centuria (τῶν πρώτων ἑκατὸν πέντε), et quinque de secunda centuria (καὶ τῶν δευτέρων ἑκατὸν πέντε), et quinque de tertia centuria (καὶ τῶν τρίτων ἑκατὸν πέντε), haberet. His rebus clarissimis miror Wolfium et Reiskium tenebras obduxisse.

Περὶ συμμοριῶν. p. 183. l. 13. τὴν δὲ συμμορίαν ἐκάστῳ τῶν μερῶν μίαν ἐξηκονταταλαντίαν ἀποδοῦναι. ὅπως, εἰ μὲν ὑμῖν ἑκατὸν δέη τριηρῶν, τὴν μὲν δαπάνην ἐξήκοντα τάλαντα συντελεῖ· τριήραρχοι δ' ὥσι δώδεκα· εἰ δὲ [δέη] διακοσίων, τριάκοντα μὲν ἢ τάλαντα τὰ τὴν δαπάνην συντελοῦντα, ἐξ δὲ σώματα τριηραρχοῦντα· εἰ δὲ τριακοσίων, εἴκοσι μὲν ἢ τάλαντα τὰ τὴν δαπάνην διαλύοντα, τέτταρα δὲ σώματα τριηραρχοῦντα.

Naves 300, Talenta 6000, Trierarchi 1200, in partes 20 æquales dividuntur, quarum singulæ, naves 15, talenta 300, trierarchos 60 continent.

Subdivisio postea fit ad hunc modum :

Naves 15.	Talenta 300.	Trierarchi 60. (Symmoria)
3	60	12
3	60	12
3	60	12
3	60	12
3	60	12
15	300	60

Ita, si de trecentis navibus centum usi fuissent Athenienses tantum, in prima divisione habuissent 5 pro 15, et in secunda 1 pro 3, cui uni navi fuissent nihilominus talenta 60, trierarchi 12. Ducentis navibus utentes, in prima divisione habuissent 10, in secunda 2: et sic unicuique navi fuissent talenta 30, trierarchi 6. Trecentis omnibus in partes vocatis, fuissent in prima divisione 15, in secunda 3, et sic singulis navibus attributa forent talenta 20, trierarchi 4.

De Rhodiorum libertate. p. 194. l. 9. οὐ μὲν, οὐδ' ἂν εἰ δι' αὐτῶν εἶχον τὴν πόλιν οἱ νῦν ὄντες ἐν αὐτῇ Ῥόδιοι, περὶ ἧνεσα ἂν ὑμῖν τούτους εἰσεσθαι, οὐδ' εἰ πάνθ' ὑπισχνούντο ἡμῖν ποιῆσειν.

Verum etiam si Persis, et illis qui nunc urbem Rhodiorum subjectam tenent, nihil esset commune; si hi potentiam suam

nulli nisi sibi deberent; ne sic quidem horum amicitiam, quam totius populi Rhodiorum, malle suasisset.

Pro Megalopolit. p. 209. l. 5. λέγουσι τοίνυν οἱ μάλιστα δοκοῦν-
τες δίκαια λέγειν, ὡς δεῖ τὰς στήλας καθελεῖν αὐτοὺς τὰς πρὸς Θηβαίους,
εἴπερ ἡμέτεροι βεβαίως ἔσονται σύμμαχοι.

Has pilas Megalopoli fuisse τετ. — ἔσονται σύμμαχοι] οἱ Μεγα-
λοπολίται δηλονότι.

Pro Megalopolit. p. 209. l. 10. οἱ δὲ φασὶ μὲν αὐτοῖς οὐκ εἶναι
στήλας, ἀλλὰ τὸ συμφέρον εἶναι τὸ ποιοῦν τὴν φιλίαν· τοὺς δὲ βοη-
θοῦντας ἑαυτοῖς, τούτους νομίζειν εἶναι συμμάχους. ἐγὼ δ', εἰ τὰ μά-
λιστ' εἰσὶ τοιοῦτοι, ὧδ' ὡς ἔχω· φημὶ δεῖν ἅμα τούτους τε ἀξιοῦν
καθαίρειν τὰς στήλας καὶ — &c.

εἰσι] οἱ βοηθοῦντες scil. — τοιοῦτοι] σύμμαχοι.

De fœdere cum Alexandro. p. 220. l. 12. καὶ γὰρ ἔτι προσ-
γέγραπται ταῖς συνθήκαις, ἐὰν βουλόμεθα τῆς κοινῆς εἰρήνης μετέχειν·
τὸ δ', ἐὰν βουλόμεθα, ἔστιν ἅμα καὶ τουναντίον, εἰ ἄρα ποτὲ δεῖ παύ-
σασθαι αἰσχυρῶς ἑτέροις ἀκολουθοῦντας, ἀλλὰ μὴδ' ἀναμνησθῆναι μηδε-
μιᾶς φιλοτιμίας τῶν ἐξ ἀρχαιοτάτου καὶ πλείστων καὶ μάλιστα πάντων
ἀνθρώπων ὑμῖν ὑπαρχουσῶν.

For: ἀλλὰ μὴδ' ἀναμνησθῆΝΤΑΣ μηδεμιᾶς — κ. τ. λ. Ne re-
cordantes quidem —

Pro Corona. p. 225. — “Meminerimus ipsam dispositionem
plerumque utilitate mutari, nec eandem semper primam quæstio-
nem ex utraque parte tractandam. Cujus rei, ut cetera exempla
præcream, Demosthenes quoque atque Æschines possunt esse
documento, in judicio Ctesiphontis diversum secuti ordinem;
cum accusator a jure, quo videbatur potentior, cœperit, patronus
omnia, vel pene omnia, ante jus posuerit, quibus judicem quæ-
stioni legum præpararit.” Quintil. vii. 1.

Pro Corona. p. 226. l. 7. — τὸν ὅρκον, ἐν ᾧ πρὸς ἅσας τοῖς ἄλ-
λοις δικαίοις καὶ τοῦτο γέγραπται, τὸ ὁμοίως ἀμφοῖν ἀκροᾶσθαι.

Verba jurisjurandi judicum sunt: καὶ ἀκροάσομαι τοῦ τε κατη-
γόρου καὶ τοῦ ἀπολογουμένου ὁμοίως ἀμφοῖν. Demosth. in Timo-
crat. p. 747.

Pro Corona. p. 226. l. 19. οὐ περὶ τῶν ἴσων ἀγωνίζομαι· οὐ γάρ
ἔστιν ἴσον νῦν ἐμοὶ τῆς παρ' ὑμῶν εὐνοίας διαμαρτεῖν, καὶ τούτῳ μὴ
ἐλεῖν τὴν γραφὴν. ἀλλ' ἐμοὶ μὲν — οὐ βούλομαι δὲ δυσχερὲς εἰπεῖν οὐδὲν
ἀρχόμενος τοῦ λόγου· οὗτος δ' ἐκ περιουσίας μου κατηγορεῖ.

ἐκ περιουσίας μ. κ.] At a great advantage. Figura videtur
ab iis desumpta, qui supervacanea tantum ex fortunis suis in dis-
crimen committunt; quibus vel amissis, jacturam non ita mag-
nam faciunt.

Pro Corona. p. 230. l. 9. νῦνδ' ἐκστὰς τῆς ὁρθῆς καὶ δικαίας ὁδοῦ,
καὶ φυγὰν τοὺς παρ' αὐτὰ τὰ πράγματα ἐλέγχους, τοσούτοις ὕστερον

χρονοῖς αἰτίας καὶ σκωμματα καὶ λοιδορίας συμφορήσας ὑποκρίνεται· εἴτα κατηγορεῖ μὲν ἐμοῦ, κρίνει δὲ τουτονί· (Κτησιφῶντα·) καὶ τοῦ μὲν ἀγῶνος ὅλου τὴν πρὸς ἐμέ πως ἔχθραν προίσταται· οὐδαμοῦ δ' ἐπὶ ταύτην ἀπηντηκῶς ἐμοί, τὴν ἐτέρου ζητῶν ἐπιτιμίαν ἀφελέσθαι φαίνεται. “ Προίσταμαι, Prætendo, prætexo ” H. Steph. in Thes. hoc loco citato. “ Susceptæ omnino causæ nostras inimicitias prætendit. ” P. Foulkes et J. Freind. Atqui Æschines non obtentu in Demosthenem odii accusabat Ctesiphontem; sed contra, accusationis hujus obtentu Demosthenem petebat; ut, ulciscendi inimici causa, (inquit Cicero De opt. gen. Or.) nomine Ctesiphontis, judicium fieret de factis famaue Demosthenis. Mihi igitur videtur προίσταται significare, *Ducere agmen facit; Locum præcipuum dat.* Multo enim plura in Demosthenem quam in Ctesiphontem dixerat Æschines.

Nihil veritati magis contrarium quam Reiskii interpretatio in Indice Græc. Demosth. “ Causatur, quamquam id falso quidem et mendaciter, cur hac me actione impeteret, aliam sibi nullam fuisse causam, quam suam mecum similitatem, aut suum mei odium.”

Pro Corona. p. 239. l. 17. τοιγαροῦν ἐκ τούτων ὥχετο (Philippus) ἐκείνους (Thebanos Thessalosque) λαβὼν, εἰς τὸ μηδοτιοῦν τῶν μετὰ ταῦτα προορᾶν, μηδ' αἰσθάνεσθαι, ἀλλ' ἐάσαι πάντα τὰ πράγματα ἐκείνον ὑφ' ἑαυτῷ ποιήσασθαι.

Forſitan—ὥχετο ἐκείνους λαβὼν, “ Ὡς ΤΕ μηδοτιοῦν τῶν μετὰ ταῦτα προορᾶν—κ. τ. λ.

Pro Corona. p. 245. l. 7. ἃ μὲν οὖν πρὸ τοῦ πολιτεύεσθαι καὶ δημηγορεῖν ἐμὲ προύλαβε καὶ κατέσχε Φίλιππος, ἐάσω· οὐδὲν γὰρ ἡγοῦμαι τούτων πρὸς ἐμέ. κ. τ. λ.

Duorum temporum ex iis, quæ designaverat Æschines, (p. 442. In Ctesiph.) defensione defunctus Demosthenes, jam tertium aggreditur, rationem suam in bello renovando iudiciis probaturus.

Pro Corona. p. 247. l. 8. συνήδειν—ἀεὶ περὶ πρωτείων, καὶ τιμῆς, καὶ δόξης ἀγωνιζομένην τὴν πατρίδα, καὶ πλείω σώματα καὶ χρήματα ἀναλωκυῖαν ὑπὲρ φιλοτιμίας, καὶ τῶν ἅπασιν τοῖς Ἑλλήσι συμφερόντων, ἢ τῶν ἄλλων Ἑλλήνων ὑπὲρ αὐτῶν ἀναλώκασιν ἕκαστοι.

Vulgata lectio (ἢ τῶν ἄλλων Ἑλλήνων οἱ τὰ ὑπὲρ αὐτῶν ἀναλώκασιν ἕκαστοι) ad veram ducat: viz. ἢ τῶν ἄλλων Ἑλλήνων ὍΣΑ ὑπὲρ αὐτῶν ἀναλώκασιν ἕκαστοι.

Constructio,—ἀναλωκυῖαν πλείω σώμα α καὶ χρήματα—ἢ ὅσα (σώματα καὶ χρήματα) ἕκαστοι τῶν ἄλλων Ἑλλήνων ἀναλώκασιν ὑπὲρ αὐτῶν.

Pro Corona. p. 263. l. 20. Τῶν μὲν οὖν λόγων, οὗς οὗτος ἄνω καὶ κάτω διακυκλῶν ἔλεγε περὶ τῶν παραγεγραμμένων νόμων, οὔτε, μὰ

τοὺς θεοὺς, οἶμαι ὑμᾶς μανθάνειν, οὐτ' αὐτὸς ἡδυνάμην συνεῖναι τοὺς πολλούς.

οἱ παραγεγραμμένοι νόμοι sunt leges, quas legis alicujus vel psephismatis accusator ex adverso legi accusatæ seu psephismati in eadem tabula exarandas curabat; ut contra quas leges, lege nova vel psephismate lato, commisisset reus, iudiciis manifestius appareret.—οὐ τοίνυν τούτους μόνον τοὺς νόμους, ᾧ ἄνδρες Ἀθηναῖοι, παραβέβηκεν, ἀλλὰ καὶ ἄλλους πολλοὺς, οὓς οὐ παραγεγράμμεθα διὰ τὸ πλῆθος. Demosth. In Aristocrat. p. 640. l. 20. Aristocratem psephismatis legibus contrarii postulat Orator.

Pro Corona. p. 267. l. 27. Νόμος. Ὅσους στεφανοῦσί τινες τῶν δήμων, τὰς ἀναγορεύσεις τῶν στεφάνων ποιῆσθαι ἐν αὐτοῖς ἐκάστους τοῖς ἰδίοις δήμοις, ἐὰν μὴ τινὰς ὁ δῆμος ὁ τῶν Ἀθηναίων, ἡ ἢ βουλὴ στεφανοῖ τούτους δ' ἐξεῖναι ἐν τῷ θεάτρῳ Διονυσίοις ἀναγορεύεσθαι.

Hujusce legis ultima ad ἄλλοτρίους στεφάνους, ad coronas ab exteris solum civitatibus donatas, pertinere interpretatur Æschinus: καὶ διὰ τοῦτο προσέθηκεν ὁ νομοθέτης μὴ κηρύττεσθαι τὸν ἀλλόττριον στέφανον ἐν τῷ θεάτρῳ “Ἐὰν μὴ ψηφίσῃται ὁ δῆμος,” ἢ ἡ πόλις ἢ βουλομένη τινὰ τῶν ἡμετέρων στεφανοῦν, πρέσβεις πέμψασα, δεκτῇ τοῦ δήμου· ἢ ὁ κηρυττόμενος μείζω χάριν εἰδὴ τῶν στεφάνων ὑμῖν, ἢ τοῖς στεφανοῦσιν, ὅτι κηρύξαι ἐπέτρεψατε. In Ctesiphontem. p. 437.

Pro Corona. p. 269. l. 11. ἐπειδὴ τοίνυν ἡ μὲν εὐσεβὴς καὶ δικαία ψῆφος ἅπασι δέδεικται· δεῖ δέ με, ὥς ἔοικε, καίπερ οὐ φιλολοῖδορον ὄντα φύσει, διὰ τὰς ὑπὸ τούτου βλασφημίας εἰρημένους, ἀντὶ πολλῶν καὶ ψευδῶν αὐτὰ τὰ ἀναγκαιοτάτ' εἰπεῖν περὶ αὐτοῦ, καὶ δεῖξαι, τίς ὦν καὶ τίνων, ῥαδίως οὕτως ἄρχει τοῦ κακῶς λέγειν, καὶ λόγους τινὰς διασύρει, αὐτὸς εἰρηκῶς ἂν τίς οὐκ ἂν ᾤκησε τῶν μετρίων ἀνθρώπων φθέγγεσθαι; Leg. δεῖ ΔΗ με, ὥς ἔοικε—κ. τ. λ.

καὶ λόγους τινὰς διασύρει—et quæ seq. ita interpretantur boni viri Foulkes et Freund: “Atque ista verba exagitat quæ ipse effutit; quæ quidem nemo modestus proferre non dubitaverit.”

Sensus est: *Et dictiones quasdam, si diis placet, calumniatur: cum ea ipse dixerit, quæ quis paulo modestius ausus esset offerre?* vid. Æschin. In Ctesiph. p. 554. l. 9.

Pro Corona. p. 273. l. 17. Μυρία τοίνυν ἕτερ' εἰπεῖν ἔχων περὶ αὐτοῦ, παραλείπω. καὶ γὰρ οὕτω πως ἔχει· πολλὰ ἂν ἐγὼ νῦν ἔτι τούτων ἔχοιμι δεῖξαι ὦν οὗτος κατ' ἐκείνους τοὺς χρόνους τοῖς μὲν ἐχθροῖς ὑπηρετῶν, ἐμοὶ δ' ἐπηρεάζων εὐρέθη· ἀλλ' οὐ τίθεται ταῦτα παρ' ὑμῖν εἰς ἀκριβὴ μνήμην, οὐδ' ἦν προσῆκεν ὀργήν.

Legendum τοῖς μὲν ἐχθροῖς ὑπηρετῶν, ὑμῖν δ' ἐπηρεάζων εὐρέθη.

Pro Corona. p. 274. l. 14. ἄρ' οὖν οὐδ' ἔλεγεν, ὥσπερ οὐδ' ἔγραπεν, ἥνίκα ἐργάσασθαι τι δέοι κακὸν ὑμᾶς; οὐ μὲν οὖν ἦν εἰπεῖν ἐτέρω.

Hæc ita verterunt homines minime mali P. Foulkes et J.

Freind: "Nihilne igitur tunc dicebat, nihilne decernebat, quando infortunii aliquid vobis erat eventurum? At sane neminem alterum loqui oportebat."

Ab H. Stephano, qui in Thesaur. tom. 11. col. 1532. c. recte verterat οὐ μιν εἶπεν ἑτέρω, "Atqui tum nulli alii dicendi locus vacuus erat; nulli certum dicendi locum iste non præripiebat," illorum saltem verborum sensum discere potuissent.—Totius loci vera interpretatio e notis et indice Reiskii petatur: "Num, quemadmodum sententiæ nullius scriptæ auctor factus est, tum, cum honestam rem atque salutarem essetis suscepturis ita rursus quoque tacuit, cum agitentur turpia et damnosa? imo vero, nemini alii dicendi copiam faciebat."

Pro Corona. p. 274. l. 20. ἐν δ' ἐπεξεργάσατο, ὧν ἄνδρες Ἀθηναῖοι, τῷ οὗτον, ὁ πᾶσι τοῖς προτέροις ἐπέθηκε τέλος· περὶ οὗ τοὺς πολλοὺς ἀνάλωσε λόγους, τὰ τῶν Ἀμφισσέων τῶν Λοκρῶν διεξιὼν δόγματα.

Decreta non Amphissæorum Locrorum erant, sed Amphityonum. vid. Æschin. In Ctesiphont. p. 515. lin. penult. p. 519. l. 1. Legendum igitur τὰ ΠΕΡΙ τῶν Ἀμφισσέων τῶν Λοκρῶν διεξιὼν δόγματα.

Pro Corona. p. 277. l. 11. οὗτος δὲ τῆς ἱερᾶς χώρας ἡτῆτο εἶναι, οὐδεμίαν δίκην τῶν Λοκρῶν ἐπαγόντων ἡμῖν, οὐδ' ἂν νῦν προφασίζεταί οὗτος, λέγων οὐκ ἀληθῆ.

οὐδεμίαν δίκην] Vid. Æschin. in Ctesiphont. p. 507 l. 6.

NOTICE OF

The Classical Collector's Vade-Mecum: being an Introduction to the Knowledge of the best Editions of the *Greek and Roman Classics*. 12mo. London: 1822. pp. 174.

SINCE the publication of that "rarissimum" and "famigeratissimum opus," the "Bibliomania," the study of bibliography has become rather popular; while the superb and constantly entertaining volumes of the same writer have conduced to keep up and extend the impulse thus given to that delightful study. No one seems to have attained better the art of uniting the "utile" with the "dulce." He brings a mind full fraught to all the subjects of which he treats, and pours forth his information with the most delightful exuberance. But few readers, and still fewer bibliographers, will ever regret that some of his works transgressed the proposed limits.

It is to this first of bibliographers that the present elegant little volume owes much of its information, in conjunction with Dr. A. Clarke, Mr. Horne, &c. &c. It is almost impossible to speak otherwise than favorably of it, so often does its author deprecate harshness in the criticisms on a work so liable from its nature to be far from faultless. The book seems to divide itself into two portions, the first containing lists of Polyglotts, Bibles and Testaments in Hebrew, Greek, and Latin; and collections of Greek and Latin classics, twenty-eight in number: the second containing the "editiones optimæ," on most of which some remarks are offered in the form of Extracts from Fabricius, Dibdin, and Clarke. As the present volume, however, is but the precursor of some larger, (see p. 162.) we wish the Editor, following the example of Cave, who in his *Cartophylax Ecclesiasticus* gave the article "Eusebius" as a specimen of his forthcoming greater work the *Historia Literaria*, had also given us a foretaste of his "magnum opus."

We proceed to offer some observations, though necessarily few, on the former portion, the lists being a mere collection of size, dates, &c. After enumerating the Quarto Variorum classics it is observed, and, we think, with but little foundation, that "the difficulty of attaining the series complete will be readily conceived to require the labor of years." Any of the large London booksellers would, with a few exceptions perhaps among the miscellaneous articles, supply the whole; it must nevertheless be admitted that if it did not require time, it would require a "crumena" in any other state than that of "deficiens."

The "Editiones optimæ" occupy from p. 125 to 160, and are accompanied with short observations, which contain sometimes more of the "dulce" than the "utile;" we mean general observations about *excellent, valuable, admirable edition, erudite production, &c.*, and not enough said respecting the notes which each edition contains, and whether in whole or in part, whether they are critical or philological,¹ and whether the matter is conveniently arranged; not having the text in one volume, scholia in a second, and the notes or Latin version in a third, as is the state of some editions, for instance, Heyne's Pindar, both in the original and reprint.

At page 129 we are told that Kuster's Aristophanes, fol.

¹ Our readers will find the difference between philological and critical editions clearly pointed out in vol. 2. pp. 775—6. of *Sm. J. G. Schelleri præcepta stili bene Latini in primis Ciceroniani, &c.* 2 vol. 8vo. Lipsiæ 1797.

Amst. 1710. is the *edit. opt.*, and in the next line or two that Brunck's is the *very best*; *utrum harum* must I have? says the Reader. Perhaps one is the senior *opt.* and the other junior *opt.*: but, joking apart, Kuster's would, as far as we can judge, suit common readers best, and Brunck's would suit critics. They are each best in their own way. Again we are told that Brunck's edition "contains the Latin version, notes and emendations of Brunck:" whose should it contain but his? we might have expected this observation if Brunck had *not* been the Editor; as it is, the remark seems useless; besides, what is meant by containing "emendations?"

At page 137 the Editor mentions the Glasgow Euripides with merited applause, and justly pronounces it "*ed. opt.*" We rejoice the more in noticing this, as the observations are not inclosed with the marks of quotation, and the Editor has noticed with much discrimination the peculiar excellencies which render it worthy of the above appellation.

Page 139, Heyne's Homer is said to contain *at present* only the *Iliad*; will it ever contain any thing else? the Editor doubtless knows that Heyne has been long dead: he will find in the *Classical Journal*, No. 37—9, an interesting and copious life of him, the most circumstantial, in fact, that we have. We wish the Editor had, together with the correction at the bottom of page 150, imparted to us some account of the newly added volumes.

But we must cease from regretting omissions, or correcting rather trivial mistakes, and having thanked the author for what he *has* done, we must look forward to his proposed volume meeting with liberal support, and then hope to regale ourselves with copious, satisfactory, and entertaining information.

ON THE LIBERTY OF PROPHESYING.

IN his life of J. Taylor, D. D. Chaplain to Charles I. and Lord Bishop of Down and Connor, and Dromore, the Rev. H. T. Bonney says, p. 65—"Taylor closes this treatise, of *the Liberty of Prophesying*, with the following passage, which is inserted in the folio edition of the *Σύμβολον Ἠθικο-Πολεμικόν*, but is unfairly

left out of most of the later impressions of the Liberty of Prophesying itself.

“ I end with a story, which I find in the Jews’ books :—When Abraham sat at his tent-door, according to his custom, waiting to entertain strangers, he espied an old man, stooping and leaning on his staff, weary with age and travel, coming towards him, who was an hundred years of age: he received him kindly, washed his feet, provided supper, and caused him to sit down; but observing that the old man ate and prayed not, nor begged for a blessing on his meat, he asked him why he did not worship the God of heaven. The old man told him, that he worshipped the fire only, and acknowledged no other god; at which answer Abraham grew so zealously angry, that he thrust the old man out of his tent, and exposed him to all the evils of the night, and an unguarded condition. When the old man was gone, God called to Abraham, and asked him where the stranger was: he replied, I thrust him away, because he did not worship thee: God answered him, I have suffered him these hundred years, although he dishonored me; and couldst not thou endure him one night, when he gave thee no trouble? Upon this, saith the story, Abraham fetched him back again, and gave him hospitable entertainment and wise instruction.”—The worthy and pious Bishop adds, “ Go thou and do likewise, and thy charity will be rewarded by the God of Abraham.”

Such were the practical sentiments of this liberal divine; but, in a prefatory epistle to the folio volume, in which this story first appeared, A. D. 1650, he says :—“ Some men were *impatient*, and would have all the world *spare them*, yet would *spare nobody* :” others complained, “ that such *liberality* might have *evil effects*, and that all *heresies* would enter at the *gate of toleration*,” without considering, that there is a wide difference between toleration and approbation of tenets; and that so long as its doctrines did not *radically* militate against our own faith, was not contrary to a good life and the laws of obedience, nor destructive to human society and the public interest, we ought, when in power, to deal with a *differing sect*, as vice versa we would *hope* to be *dealt* with. Indeed after taking an active and conspicuous part, and *enduring deprivations* that might have taught *humility* to the *proudest*, he survived an age of much calamity in church and state; and was one of the few that had the good fortune of having his loyalty *fully* rewarded. Born in 1613, and Milton in 1608, they were contemporaries at Cambridge, though of different colleges, the last being entered a pensioner of Christ’s in 1624, and the Bishop at Caius’ in

1626; and, after storing their minds with learning, and their understandings with religion, they launched forth into life at the most eventful period England ever witnessed; but, taking opposite sides, the one during the boundless triumph of republicanism rose to be Latin secretary to the usurped power, and the other, stripped of all his livings, drew a scanty and precarious subsistence by keeping a school in an obscure corner of Wales, till the restoration of a legitimate government more than reversed their respective conditions. In their literary labors they upheld a mutual rivalry and estimation; and in richness of intellect, brilliancy of fancy, and fluency of expression in their prose writings, the Bishop has the superiority: both indeed, in prose, had much of the diffuseness of their age; but in poetry, who in modern times can stand a competition with the author of *Paradise Lost*, of which it was truly said, that it is not the greatest of heroic poems, only because it is not the first?

In No. 53. *Edinburgh Review*, p. 243, in the article of Dugald Stewart's Introduction to the *Encyclopædia Britannica*, is the following note: "This story," the Bishop says, "is somewhere to be found in the Rabbinical books; but till the *original is discovered*, we may ascribe the *beauty of the imitation of our scriptural language*, if not the invention of the incidents, to the Bishop himself. • Dr. Benjamin Franklin gave the same story, with some slight variations, to Lord Kaimes, who published it in his *Sketches of the History of Man*."

To discover the original of such an apologue were perhaps impossible, this having most probably been invented previous to the discovery of the art of writing, that could have left us any record of it: thus does a fable descend from one generation to another; and, after making some allowance for season, age, climate, manners, and religion, it gives instruction and entertainment to successive and remote nations. I can trace the chief incident of this story to the *Coran* and *Hadis*; and Mohammed had no doubt taken it from the Jewish *Talmud*, for the historical parts of those curious compilations are chiefly borrowed from that, our scriptures, and the twenty-one *Nosks* or canons of Zartosht; and some of the learned correspondents of the *Classical Journal* may carry it back to the Jews' books, where our good Bishop says he found it.

The relation of this same story by that celebrated writer Benjamin Franklin of Philadelphia is as follows. The Doctor's style, it may be observed, is more a parody than imitation of our scriptural phraseology; and, what is scarcely credible, having divided his parable into verses, he is said to

have imposed it as a chapter of the Bible upon some of his *clerical American neighbours!*

“And it came to pass after these things, that Abraham sat at the door of his tent about the going down of the sun; and behold a man bowed with age, was coming from the way of the wilderness, leaning on a staff. And Abraham arose and met him, and said unto him, Turn in, I pray thee, and wash thy feet, and tarry all night; and thou shalt arise in the morning, and go thy way. And the man said, Nay, for I will abide under this tree. But Abraham pressed him greatly; so he turned, and they went into the tent; and Abraham baked unleavened bread, and they did eat. And when Abraham saw, that the man blessed not God, he said unto him, Wherefore dost thou not worship the most High God, Creator of heaven and earth? And the man answered and said, I do not worship thy God, nor do I call upon his name; for I have made to myself a god, which abideth always in mine house, and provideth me with all things. And Abraham’s zeal was kindled against the man; and he arose and fell upon him, and drove him with blows into the wilderness. And God called to Abraham, saying, Abraham! Abraham! where is the stranger? And Abraham answered and said, Lord, he would not worship thee, nor would he call upon thy name; therefore have I driven him out from before my face into the wilderness. And God said, Have I borne with him these hundred ninety and eight years, and nourished him, and clothed him, notwithstanding he rebelled against me; and couldst not thou, who art a sinner thyself, bear with him one night? And Abraham said, Let not the anger of the Lord wax hot against his servant; lo, I have sinned, forgive me I pray thee. And Abraham arose and went forth into the wilderness, and sought diligently for the man, and found him, and returned with him to the tent; and when he had entreated him kindly, he sent him away on the morrow with gifts. And God spake again unto Abraham, saying, For this thy sin shall thy seed be afflicted four hundred years in a strange land: but for thy repentance will I deliver them; and they shall come forth with power, and with gladness of heart, and with much substance.”—It is curious how, like Antæus, as soon as the Doctor loses his footing, he egregiously falls off!

The next narration of this story I shall quote is that Hikayat apologue of Sadi’s *Bostān* ii. 4. which he put forth A. H. 655, or A. D. 1257, the first work that had the author’s voluntary publication: yet all our Oriental scholars have been led astray by D’Herbelot in his *Bibl. Orientale*, p. 717, in giving a

precedence to the *Gulistān*, when a reference to its introduction might have satisfied them that *its* date was next year, or that of A. H. 656.

Apologue of Sadi's *Bostān* ii. 4:—a *literal* version.

"I have heard, that no son of the road, or traveller, had approached the hospitable abode of that friend of God, Abraham, for a whole week: from the goodness of his heart he would never partake of his morning repast till some way-worn stranger had entered his dwelling. He went forth and explored every quarter, and reviewed the valley to its uttermost border; and he descried from afar a man solitary as a willow, whose head and beard were whitened with the snow of years. In order to administer comfort he went up to him and gave him a hearty welcome, and after the custom of the generous thus kindly entreated him, saying, O precious apple of my eye! be courteously pleased to partake of my bread and salt, and become my guest. The old man gave his assent, got up, and stepped briskly forward; for he well knew the disposition of Abraham, on whom be God's blessing! The domestic companions of that beloved favorite of God seated with reverence the poor old man: orders were issued, and the table spread, and the family took their respective stations around it. Now the company began to ask God's blessing before meat, but none of them could hear the stranger utter a word: then did Abraham say to him, O sage of ancient times! thou seemest not to be holy and devout, as is usual with the aged: is it not their duty, when they break his bread, to call upon the name of that Providence who bestowed it? The old man replied, I follow no religious rite that has not been sanctioned by my fire-worshipping priest. The well-omened prophet was now made aware that this wicked old wretch had been bred a Guebre; as an alien to his faith he thrust him forth with scorn, for the pure abominate the contamination of the vile. From glorious Omnipotence an angel was sent down, who in the harshness of rebuke called aloud, saying, O Abraham! for a century of years I gave him life and food, whom thou hast turned away with contumely upon an hour's acquaintance; for though he was offering adoration to the fire, why art thou withholding the hand of toleration from him?"

It may be proper to notice, that Sadi's *Bostān* is entirely written in the common couplet of ten or eleven syllables, as in fact are all the great Persian poems, whether upon heroic or moral subjects, and corresponding, as Sir W. Jones observes, with that which Pope brought to such perfection in English.

Nothing can be more simple, as indeed the grammar through-

out of the Persian language is, than its Prosody ; all its four and twenty letters being considered by the Persian grammarians as what Europeans call consonants, and including the ا *alif*, و *waw*, and ی *ya*, which we absurdly call their long vowels. Their real vowels, nearly corresponding with our three chief vowels a, i, u, are understood, but seldom represented ; or, when represented, it is each by a mark, as expressed by its name, as *Zabar* above, *Zey* below, and *Peish* before, one of which uniformly follows every letter that is accented ; and this letter, thus accented with its vowel point, constitutes a *short syllable*, unless followed by another letter which is mute, when it constitutes a long syllable : thus نکه *nā-gāh*, the first syllable of which being ن^ا accented with a *Zabar*, is a *short syllable*, and the ک^ا accented with a *Zabar* and followed by a mute ح^ا is long : in the same way برون^ا *birūn* having the Iambic foot for the sake of the poetical measure, being the contraction of بیرون^ا *bīrūn*, which is a spondee : and in the last syllable the و *waw* is mute, and as much a consonant as the ن^ا *nūn*, which follows it : but this becomes more evident in the word سرو^ا *sarv*, a cypress, where the waw by being the last letter of a Persian word is mute by position ; and the same of مرو^ا *Marv*, a word also of one syllable, and the name of two famous cities in Khorasan, again absurdly called by Europeans *Marū*, or a word of two syllables ! As represented thus in the European character and measure I shall here copy the third couplet of the Persian text of Sadi's apologue, and its prosody form, thus :

bīrūn rāftū hār jānībī bīngārīd
ba atrafe wadi nagah hardu did

With the three narratives before him, the reader can make his comparison ; and, notwithstanding its priority of date, and the disadvantage of my verbal translation, the man of taste will, I doubt not, agree with me in giving a preference to that of Sadi. The Bishop questionless had his direct from the Talmud ; and the Doctor is believed to have, without avowal, however, copied him ; but I think I can trace him immediately to Sadi, in this as well as his other well-known story of the *Whistle*. In his

Bostān ix. 13. Sadi says :—" I remember during the days of my father, upon whom I every moment pray for the dew drops of God's mercy, that in my boyhood he bought me a book and slate, and he gave me also a ring of gold. A dealer in fruit got me all at once to give him up the ring from my finger for a single date. As a little child knows not the value of a ring of gold, they may coax it from him for a piece of sweetmeat : nor didst thou, O man ! know the value of life, who didst let it run to waste in luscious enjoyment."

Franklin says in a letter to Madame Brillon, *Memoirs of his life and writings*, 4to. iii. 318 :—" When I was a child of seven years old, my friends one holiday filled my pocket with coppers. Going directly to a toy-shop, and being charmed with the sound of a whistle, that I heard by the way in the hands of another urchin, I voluntarily offered and gave all my money for one. When I came home, I went whistling all over the house, much pleased with my bargain, but disturbing all the family. My brothers and sisters laughed at my folly, for having given four times as much as it was worth for such a bauble ; putting me in mind of the good things I might have bought with the rest of the money. I cried with vexation ; and this reflection gave me more chagrin than the whistle gave me pleasure : but the impression remained on my mind, so that when often tempted to buy any unnecessary article, I would say to myself, *Don't give too much for a whistle* ; and saved my money."

Sadi's Gulistān has been translated into Latin, English, and most of the dialects of Europe, but his Bostān never to my knowledge has ; nor can I fancy through what channel the Doctor could get at both these stories. In the first he differs from the Bishop and Sadi in making his old man an idolater, instead of a fire-worshipper ; but in this he also accords with the last, who often confounds the two characters with the pristine worship of the Parsīs. For in the days of Abraham the ancient Persians were Nighūshāks, or, what the ancient Arabs called themselves, Sabiyans,—“ which Newton,” says Sir W. Jones, “ calls the oldest and noblest of all religions, or a firm belief, that one Supreme God made the world by his power, and continually governed it by his providence, a pious fear, love and adoration of him ; a due reverence for parents and aged persons ; a fraternal affection for the whole human species, and a compassionate tenderness even for the brute creation.”

We have reason to believe, that the Brahmans were the idolaters whom the Nighushāks, or professors of this creed,

drove out of Persia, on descending from the Kurdistan hills, and on possessing themselves of it; and that they long continued to keep up occasionally an amicable, but generally a hostile intercourse with that *Demon* sect, especially at Balkh and along the eastern border of Irān; and they admit that they owed to them their first knowledge of the arts and sciences, and early civilisation. Our scriptures charge the Persians with idolatry: be this, however, as it may, about five hundred years before Christ they had so essentially swerved from their ancient purity of faith, that during the reigns of Lahrasp and Garhtasp, the successors of Kai-khosraw, Zartosht, or our Zoroaster, introduced his reformation, and established an immediate worship of fire, an element, which they would seem always to have held in *reverence*, but not before this *downright* to have adored: for speaking of Kai-khosraw and his court, Firdōsī, indignant at the charge of such adoration, spiritedly says, “For a whole week he and his train remained in the presence and stood by the altar of the Deity; but you must not fancy that they were worshippers of the fire that burnt on that altar; for fire was at that place a sort of table of communion, where the eye of the adorer partook of the divine glory: if you will give the imagination the least range, you must also acknowledge your dependence upon a pure and holy divinity.”—And Doctor Thomas Hyde, who in his profound researches into ancient literature knew them well, adds of the Persis, that they—“fideles erant, et veri Dei cultui addicti.”

The Persians under their name of Iprāhām confound Abraham with Zartosht, or a Zoroaster, and one of their fifteen prophets, who flourished many centuries before the one that legalised the immediate worship of fire. They say, that God often communed with him in the manner as related in this parable, and was pleased to impart to him the secret counsels and purposes of his providence; whence Sadī, and all the modern Persian poets, mention him by the epithet of خليل خدا *Khalīl Khodū*, or the *beloved friend of God*: see Isaiah xli. 8. According to them he was the second son of Azar, and had in his youth been educated in the idolatries of his father, who though descended from the prophets had *followed* the *multitude* in those days *to do evil*, and became on *their* account a maker of images in the city of Bamiyan Balkh, a place still abounding with more ancient and stupendous monuments of the arts than any in the world, and which that intrepid traveller Brown was on his way to visit, when he was unaccountably murdered in Persia in 1811! But Abraham, being recalled to the *true faith*, went

while yet a youth into his father's shop, and breaking the images, ridiculed such as had come to buy them, when his father took him for chastisement before Nimrod; *but he, instead of punishing him, was diverted by his miracles and wit. After this he removed to the western border of Persia, and was famed for his love and piety to the Deity, and justice and hospitality to his fellow-creatures; for which last purpose he pitched his tents on the edge of the wilderness near the city of Haran, that he might, according to this apologue, entertain travellers passing towards that famous mart.

The Turks are a savage race of Mussulmans, and we have of late heard much of their barbarities; but the present degenerate race of Greeks are well-nigh as savage and ignorant as they are; whereas the Persians, as our latest and best informed travellers have uniformly found them, even when religion has been made the topic, are more tolerant and liberal than any sect of Christians. On one occasion one of their Muftīs quoted from the Coran, that—"Jew, Christian, or Sabian, and indeed whoever believeth in God and the last day, and doeth that which is right, shall have his reward with the Almighty, and no fear shall come upon him, neither needeth he to grieve."—And that Sadī, in reference to this passage, adds in one of his Majlis or Sermons—"that any fellow-creature, who believes in God after his own fashion and heart, and thus accomplishes good works, may expect a favorable reception and final sentence on the last day, notwithstanding his failure in *ritual* duty: and that there is salvation for a *virtuous* infidel, but none for a *vicious* believer."

Our present territory in the East Indies (and where can we fix a limit to it, or to the liberality of our governments there?) is more extensive, better governed and cultivated, and more populous than all Europe; and we have readier means of making converts than any other Christian nation; and from the openness of the British press abler vindications of the old and new Testaments have been published in England, than in the whole world beside. Maracci's translation of the Coran and refutation (Sale's is only a copy of part of it) was much esteemed in its day; but then he was a Papist; and a Papist, as well as a Greek, has images, and plurality in the Godhead, and free-will, and other doctrines to defend, which Mussulman and Hindoo would respectively object to. And though both sects are superiorly sober and temperate, and exmeparily moral and industrious, above any other such subjects; and the lower classes attached and obedient, and the better sort polite and intelligent in their respective social intercourses with Euro-

peans; yet, like the Turks, and from the same cause, such is their state of irritation, that let their religious tenets be tampered with, and the hand of him (I speak after much personal intercourse) who was ready to adore you as his patron and a demigod, would be raised to slay you as his deadliest foe. Much may be done by quiet and good *example*, but nothing should yet be attempted by *precept*, and still less by violence and argument, or by treating their creeds and customs with disrespect. *Missionaries*, sent forth by our well-meaning societies, were at first *modest* in their *behaviour*, but have of late become more *zealous* than *prudent*; and some inflammatory printed papers were last year so industriously circulated by them throughout Bengal, and would soon have spread all over our Indian Empire, that had government not had timely notice of them, and an active police been able to suppress them, not a man might have escaped to tell us, that all the Europeans had fallen a sacrifice, and their power been at once annihilated by such an act of ignorance and indiscretion!

Nihil dictum, quod non dictum prius: there is nothing new under the sun. Many years ago I proposed to my Munshī, or Persian teacher in Bengal, to translate Parnell's story of the Hermit, as a fine specimen of our English apologue; when he very quietly referred me to the first Risallah of Sadi, who quotes and comments on it as a text from the Coran. Also the reproof given to Abraham in this apologue of Bishop Taylor, Dr. Franklin, and Sadi, is so similar to what Moses is said by Oriental writers to have received on a like occasion, that I may now safely quote it as the *original*.

قَارُون Cārūn, the Korah of our scriptures Numb. xiv. was equally notorious for his wealth and stinginess: and there is a Hadīs, or tradition of Mohammed—"that Moses, the cousin of Cārūn, had the divine permission to punish his wickedness. Accordingly, in the midst of his kindred and hoards, Moses ordered the earth to open and swallow him up. And it did so gradually; for he at first sunk no deeper than to the knees, then to the waist, after that to the shoulders, and at last to the chin: and after each pause he called aloud, saying, 'Have mercy on me, O Moses!'—but Moses had no mercy, and the earth finally closed upon him, together with all his riches and clan. And God appeared to Moses and said, Thou hadst no mercy on thy cousin Cārūn, notwithstanding he craved thy forgiveness four sundry times; whereas had he repented, and asked me but once, however iniquitous he had been, I would have compassionated

and forgiven him."—A Hadīs of their prophet is equally esteemed by Mussulmans, as the Talmūd is by the Jews.

In all the three styles of relating the apologue, Abraham is represented as comfortable in his domestic circle, grateful for the benefits of Providence, and hospitable to strangers of his own sect; but actuated, as most Christian sects also are, by an ignorant zeal and narrow prejudice, he allows himself to be instigated to an act of hard-heartedness and intolerance, which the Deity notices and reprove.

So far the *parable* is complete, having a *beginning*, a *middle*, and an *end*; and I cannot but admire both the Bishop's and Doctor's oriental phraseology and happy imitation of the narrative simplicity of their respective *copy*, for no person after this can give either the credit of being *original*; but, led astray by our European *bad taste* of *amplifying* their subject, the Bishop proceeds in a *detail* of bringing the old man back, and the Doctor adds to it the particulars of Abraham's *punishment* in his third and fourth generation; and thus both destroy the *unity* and *integrity* of the *fable* and *plot*, which together constitute the chief beauty of such a real Persian apologue.

Many of our best writers think, that the stories, like the manners and religions of the East, must undergo an ordeal to adapt them to the ideas of modern Europe; but let me tell them, that we have yet to learn the true art of telling a story from such Persian prose and verse compositions, as the Gulistan and Bostan of Sadi; for by such an amplification as the good Bishop and facetious Doctor have indulged in, the epigrammatic point of their original is blunted, and it is thus refined into a vitiated and spiritless imbecility. The abstraction of our modern philosophy, that fashion of a day, enters too much into all our translations from the oriental writings; and thus the highly expressive is sacrificed to the neat, the pathetic to the brilliant, the strong to the frivolous, and the energetic to the clear; and the simplicity of sentiment, and forcible diction in particular of such an *original* Persian apologue are frittered away in its *copy*.

A writer in narrating a story expresses it either in the sentiments of another person, or in his own; the *first* being the *simple narrative*, and that generally adopted by our European writers; and the second the *dramatic*, which is most consistent with the *oriental idiom*, and particularly with that of Persian writers in their felicitous use of their particle *ك*, *saying*; and which infuses such life into a narrative, and corresponds with the *λέγων* and *dicens* of the Greek and Latin: as, *καὶ ἀποκριθεὶς ὁ*

Ἰησοῦς εἶπε, — λέγων :—et respondens Jesus dixit, —*dicens* :—and Jesus answering spake unto the Lawyers and Pharisees, saying ; Is it lawful to heal on the sabbath day ?

With his usual fine taste, Addison caught this real oriental method of telling a story ; and has often availed himself of it in giving an English dress to the many eastern parables, with which he has decorated the pages of his Spectators, &c. ; and I shall finish with giving *literal translations* of two originals of his fables from the works of Sadī, which he must have copied from that best of oriental travellers, Sir John Chardin, a valuable edition of whose work was published about twelve years ago at Paris ; for being a refugee with us he wrote it in French ; but, though he travelled under the patronage of our Charles the Second, no *complete* translation of it has ever appeared in English !

Like our Saviour, Sadī introduces some of his most beautiful apologues as parables in his theological discourses ; and in his Resalah ii. Sermon 4. he delivers himself as follows ; and it is rendered as literal as English words can make it :

“ One day Ibrahim Idham, the king of Balkh, was seated in the porch of his palace with his ministers and court standing round him in attendance, when, lo ! a poor derwish, with a patched cloak, a scrip and staff, presented himself, and was making good his way into the royal residence. The servants called to him saying, O reverend Sir ! whither art thou going ? He replied, I am going into this inn. They said, This is the palace of the king of Balkh. The king, noticing the bustle, desired they would permit him to approach, when he observed to him, saying, O derwish ! this is my palace, and no inn. The derwish asked him, O Ibrahim ! whose house was this originally ? He replied, The house and mansion of my grandfather. And when he departed this life, whose house was it ? He replied, My father's. And when thy father died, whose did it become ? He replied, It became mine. And when thou also art gone, to whom will it belong ? He replied, To the prince my son. The derwish now said, O Ibrahim ! a house, which one man is in this fashion entering, and another quitting, may be an inn, but is the palace or fixed habitation of no man !”

Ev'n kings but act their parts, and when they've done
Some other, worse or better, mounts their throne.

In No. 289 of the Spectator may be seen Addison's admirable imitation of this ; and in No. 293 is his imitation of that most poetical and beautiful sentiment of humility, as contained in only *five couplets* of the original Persian text in the Bostan

iv. 2. of Sadī; and in like manner this is a verbal translation :

"A solitary drop of water, as it fell from a cloud, blushed, when it saw the immense extent of the sea, *saying*, Where the ocean exists? what place is left for me? if it has a being, my God! what am I? While it was thus viewing itself with the eye of humility, a mother of pearl took it into its bosom, and nourished it with its whole soul: fortune ushered it into an exalted station, for it ripened in this shell into a precious pearl, and became the chief jewel of the imperial diadem of Persia: it rose into dignified eminence, because its walk was humble, and it knocked at the gate of annihilation, till it got an entrance into illustrious existence."

Let me add another apologue from his Bostan x. 5. in confirmation of what I have before stated, that Sadī, but not I fancy from ignorance, often confounds the characters of an Idolater and Fire-worshipper: it is also an instance of oriental toleration.

Apologue Bostan x. 5. "A Mogh, or fire-worshipper, had secluded himself from the world, and devoted his whole time to the service of an idol: after some years that professor of a detestable belief happened to fall into distressed circumstances. Confident of succour he threw himself at the feet of his idol, and lay prostrate and helpless on the floor of its temple, saying, I am undone; take me, O object of my adoration, by the hand! I am afflicted to the soul, have compassion on my body! He would often be thus fervent in his devotion, for his affairs were not in the train of being settled: for how shall an image forward a man's concerns which cannot drive away a fly from settling on its own body? The Mogh waxed warm and cried, O slave of sin! for how many years have I worshipped you in vain? accomplish for me the object I have at heart, otherwise I will ask it of the Lord God Paramount. That contaminated Mogh still lay with his face in the dust, now that the pure spirit of God had granted his prayer. An orthodox believer, whose whole life of piety had been clouded with misfortune, expressed his surprise at this, and said, Here is a stiff-necked and abominable Mogh, whose head is still filled with the fumes of his wine-shop, his mind debauched with infidelity, and his hand soiled with perfidy, yet has God accomplished the object of his wish! His mind was occupied in resolving this difficulty when a revelation from heaven whispered into the ear of his heart, *saying*, This old and perverted sinner often implored his idol, and his supplications were disregarded; but were he to quit the threshold of my tribunal disappointed, then where would be the difference between a dumb and perishable idol, and the Lord God Eternal?

68 *An Inquiry into the Symbolical Language*

It behoves you, O my beloved! to put your trust in Providence, for any thing besides him is more helpless than a stock or stone *image*: were you to lay your head at this door, it would be cruel to send you away balked of your object."

Of stories like these, and all equally new in Europe, I could furnish you with a more curious variety than Æsop and Phædrus did the Greeks and Romans; but your readers may think they have more than enough, and for the present I shall subscribe myself

Yours,

GULCHIN.

AN INQUIRY *into the Symbolical Language of Ancient Art and Mythology.*

BY R. P. KNIGHT.

PART IX.—[*Concluded from No. LII. p. 279.*]

209. **B**UT what contributed most of all towards peopling the coasts and islands both of the Mediterranean and adjoining ocean, with illustrious fugitives of that memorable period, was the practice of ancient navigators in giving the names of their gods and heroes to the lands which they discovered, in the same manner as the moderns do those of their saints and martyrs: for in those early ages every name thus given became the subject of a fable, because the name continued when those who gave it were forgotten. In modern times every navigator keeps a journal; which, if it contains any new or important information, is printed and made public; so that, when a succeeding navigator finds any traces of European language or manners in a remote country, he knows from whence they came: but, had there been no narratives left by the first modern discoverers, and subsequent adventurers had found the name of St. Francis or St. Anthony with some faint traces of Christianity in any of the islands of the Pacific Ocean, they might have concluded, or at least conjectured, that those saints had actually been there: whence the first convent of monks, that arose in a colony, would soon make out a complete history of their arrival and abode there; the hardships which

they endured, the miracles which they wrought, and the relics which they left for the edification of the faithful and the emolument of their teachers.

210. As the heroes of the *Iliad* were as familiar to the Greek navigators, as the saints of the Calendar were to the Spanish and Portuguese, and treated by them with the same sort of respect and veneration, there can be little doubt that they left the same sort of memorials of them, wherever they made discoveries or piratical settlements; which memorials, being afterwards found among barbarous nations by succeeding navigators, when the discoverers were forgotten and the settlers vanished, they concluded that those heroes had actually been there: and as the works of the Greek poets, by the general diffusion of the Greek language after the Macedonian conquest, became universally known and admired, those nations themselves eagerly co-operated in the deception by ingrafting the Greek fables upon their own, and greedily catching at any links of affinity which might connect them with a people, from whom all that was excellent in art, literature, and society, seemed to be derived.

211. Hence, in almost every country bordering upon the Mediterranean Sea, and even in some upon the Atlantic Ocean, traces were to be found of the navigations and adventures of Ulysses, Menelaus, Æneas, or some other wandering chieftain of that age; by which means such darkness and confusion have been spread over their history, that an ingenious writer, not usually given to doubt, has lately questioned their existence; not recollecting that he might upon the same grounds have questioned the existence of the Apostles, and thus undermined the very fabric which he professed to support: for by quoting, as of equal authority, all the histories which have been written concerning them in various parts of Christendom during seventeen hundred years, he would have produced a medley of inconsistent facts, which, taken collectively, would have startled even his own well-disciplined faith.¹ Yet this is what he calls a fair

¹ Metrodorus of Lampsacus anciently turned both the Homeric poems into Allegory; and the Christian divines of the third and fourth centuries did the same by the historical books of the New Testament; as their predecessors the eclectic Jews had before done by those of the Old.

Metrodorus and his followers, however, never denied nor even questioned the general fact of the siege of Troy, (as they have been mis-stated to have done) any more than Tatian and Origen did the incarnation of their Redeemer, or Aristeas and Philo the passage of the Red Sea.

Tasso in his later days declared the whole of his *Jerusalem Delivered* to be an allegory; but without, however, questioning the historical truth of the crusades.

70 *An Inquiry into the Symbolical Language*

mode of analysing ancient profane history ; and, indeed, it is much fairer than that which he has practised : for not content with quoting Homer and Tzetzes, as of equal authority, he has entirely rejected the testimony of Thucydides in his account of the ancient population of Greece ; and received in its stead that of Cedrenus, Syncellus, and the other monkish writers of the lower ages, who compiled the Paschal and Nuremberg Chronicles. It is rather hard upon our countrymen Chaucer and Lydgate to be excluded ; as the latter would have furnished an account of the good king Priam's founding a chauntry in Troy to sing requiems for the soul of his pious son Hector, with many other curious particulars equally unknown to the antiquaries of Athens and Alexandria, though full as authentic as those which he has collected with so much labor from the Byzantine luminaries of the thirteenth and fourteenth centuries.¹

212. A conclusion directly contrary to that of this ingenious gentleman was drawn by several learned writers of antiquity, from the confusion in which the traditions of early times were involved : instead of turning history into mythology, they turned mythology into history ; and inferred that, because some of the objects of public worship had been mortal men, they had all been equally so ; for which purpose, they rejected the authority of the mysteries ; where the various gradations of gods, dæmons, and heroes, with all the metaphysical distinctions of emanated, personified, and canonised beings, were taught ;² and instead of them, brought out the old allegorical genealogies in a new dress, under pretence of their having been transcribed from authentic historical monuments of extreme antiquity found in some remote country.

213. Euhemerus, a Messenian employed under Cassander king of Macedonia, seems to have been the first who attempted this kind of fraud. Having been sent into the Eastern Ocean with some commission, he pretended to have found engraven upon a column in an ancient temple in the island of Panchæa, a genealogical account of a family, that had once reigned there ; in which were comprised the principal deities then worshipped by the Greeks.³ The theory, which he formed from this pre-

¹ See Bryant on Ancient Mythology.

² Περὶ μὲν οὖν τῶν μυστικῶν, ἐν οἷς τὰς μεγίστας ἑμφάσεις καὶ διαφάσεις λαβεῖν ἴσται τῆς πρὸς δαιμονίων ἀληθείας, εὐστομα μοι κτισθῶ, καθ' Ἡρόδοτον. Plutarch. de Orac. Defect. p. 417.

³ Euseb. Præp. Evang. lib. ii. c. 2.

—Μεγάλας μὲν τῶν ἀθιμοληφκλισιῶν ἀνοίγοντας, καὶ ἐξ ἀνθρώπων ἔχοντες τὰ θεῖα, λαμπρὰν δὲ τοῖς Εὐημεροῦ τοῦ Μεσσηνίου φηκισμοῖς παρρησίαν δίδοντες, ὅς αὐτοὺς ἀντιγράφα συνθεῖς

tended discovery, was soon after attempted to be more fully established by a Phœnician history, said to have been compiled many centuries before by one Sauchoniathon from the records of Thoth and Ammon; but never brought to light until Philo of Byblos published it in Greek with a proœm of his own; in which he asserted that the mysteries had been contrived merely to disguise the tales of his pretended Phœnician history,¹ notwithstanding that a great part of these tales are evidently nothing more than the old mystic allegories copied with little variation from the theogonies of the Greek poets, in which they had before been corrupted and obscured.

214. A fragment of this work having been preserved by Eusebius, many learned persons among the moderns have quoted it with implicit confidence, as a valuable and authentic record of very ancient history; while others have as confidently rejected it, as a bungling fraud imposed upon the public by Philo of Byblos, in order to support a system, or procure money from the founders of the Alexandrian Library; who paid such extravagant prices for old books, or for (what served equally well to furnish their shelves) new books with old titles. Among the ancients there seems to have been but one opinion concerning it; for, except Porphyry, no heathen writer has deigned to mention it; so contemptible a performance, as the fragment extant proves it to have been, seeming to them unworthy of being rescued from oblivion even by an epithet of scorn or sentence of reprobation. The early Christian writers, however, took it under their protection, because it favored that system, which by degrading the old, facilitated the progress of the new religion: but in whatever else these writers may have excelled, they certainly had no claim to excellence in either moral sincerity or critical sagacity; and none less than Eusebius; who, though his authority has lately been preferred to that of Thucydides and Xenophon, was so differently thought of by ecclesiastical writers of the immediately subsequent ages, that he is one of

πιστου και αυταρκτου μυθολογιας, πικραν αβισθητα κατασκευαδιανυσι της οικουμηνης, τους νομιζομενους θιους παντας ὁμαλως διαγραφειν εις ονοματα στρατηγων και μουναρχων και βασιλεων, ὡς ἡ παλαι γιγνοτων εν δι Παγχαια γραμμασι χρυσοις αναγεγραμμενων, εις ουτι βαρβαρος ουδεις, ουτι Ἑλλην, αλλα μοτος Ευνηιος, ὡς ιοικι, πλειστας εις τους μηδαμοθι γης γιγοντας, μηδε οντας Παγχαιους και Τριφυλιους, εντιτυχηκει. Plutarch. de Is. et Osir.

¹ Αλλ' οἱ μὲν τρωτατοὶ τῶν ἱερολογῶν τι μὲν γεγονότα πράγματα ἐξ ἀρχῆς πεπιεμφαντο, ἀλληγορίας καὶ μυθῶς ἐπινοήσαντες, καὶ τοῖς κοσμικοῖς παθήμασι συγγενίαν πλάττειν, μυστήρια καταστήσαν καὶ πόρην αὐτοῖς ἐπιποιεῖν τυφόν, ὥς μὴ βλάβως τίνα συνοῦν τα κατ' ἀλήθειαν γινομένα. Philon. Bybl. apud Euseb. Præp. Evang. lib. i. c. 9.

72 *An Inquiry into the Symbolical Language*

those, by whose example they justified the practice of holy lying,¹ or asserting that which they knew to be false in support of that which they believed to be true.

215. Among the numberless forgeries of greater moment which this practice poured upon the world, is one in favor of this system, written in the form of a letter from Alexander the Great to his mother, informing her that an Ægyptian priest named Leo had secretly told him that all the gods were deified mortals. Both the style and matter of it are below criticism; it being in every respect one of the most bungling counterfeits ever issued from that great manufactory of falsehoods, which was carried on under the avowed patronage of the leading members of the Church, during the second, third, and fourth centuries.² Jablonski only wasted his erudition in exposing it;³ though Warburton, whose multifarious reading never gave him any of the tact or taste of a scholar, has employed all his acuteness and all his virulence in its defence.⁴

216. The facility and rapidity, with which deifications were multiplied under the Macedonian and Roman empires, gave considerable credit to the system of Euhemerus; and brought proportionate disgrace on religion in general. The many worthless tyrants, whom their own preposterous pride or the abject servility of their subjects exalted into gods, would naturally be pleased to hear that the universally recognised objects of public worship had no better title to the homage and devotion of mankind than they themselves had; and when an universal despot could enjoy the honors of a god, at the same time that consciousness of his crimes prevented him from daring to enter a mystic temple, it is natural that he should prefer that system of religion, which decorated him with its highest honors, to that which excluded him from its only solemn rites.⁵

217. This system had also another great advantage: for as all persons acquainted with the mystic doctrines were strictly bound to secrecy, they could not of course engage in any controversy on the subject; otherwise they might have appealed to the testimony of the poets themselves, the great corrupters and disguisers of their religion; who, nevertheless, upon all great and solemn occasions, such as public adjurations and invocations, resort to its first principles, and introduce no fabulous or histo-

¹ Pro libro adv. Jovinian.

² Hieronym. *ibid.* Chrysostom. de Sacerdot.

³ Prolegom. s. 16. It is alluded to in the Apology of Athenagoras, and therefore of the second century.

⁴ Div. Leg. vol. i. p. 213.

⁵ See Sueton. in Ner.

rical personages: not that they understood the mystic doctrines, or meant to reveal them; but because they followed the ordinary practice of the earliest times; which in matters of such solemn importance was too firmly established to be altered. When Agamemnon calls upon the gods to attest and confirm his treaty with Priam, he gives a complete abstract of the old elementary system, upon which the mystic was founded; naming first the awful and venerable Father of all; then the Sun, who superintends and regulates the Universe, and lastly the subordinate diffusions of the great active Spirit, that pervade the waters, the earth, and the regions under the earth.¹ The invocation of the Athenian women, who are introduced by Aristophanes celebrating the secret rites of Ceres and Proserpine, is to the same effect, only adapted to the more complicated and philosophical refinements of the mystic worship. First they call upon Jupiter, or the supreme all-ruling Spirit; then upon the golden-lyred Apollo, or the Sun, the harmoniser and regulator of the world, the centre and instrument of his power; then upon Almighty Pallas, or the pure emanation of his wisdom; then upon Diana or nature, the many-named daughter of Laïona or night; then upon Neptune, or the emanation of the pervading Spirit, that animates the waters; and lastly upon the Nymphs or subordinate generative ministers of both sea and land.² Other invocations to the same purport are to be found in many of the choral odes both tragic and comic; though the order, in which the personifications are introduced is often varied, to prevent the mystic allusions from being too easily discernible. The principles of theology appear to have been kept equally pure from the superstructures of mythology in the forms of judicial adjuration; Draco having enacted that all solemn depositions should be under the sanction of Jupiter, Neptune, and Minerva;³ whilst in later times Ceres was joined to the two former instead of Minerva.⁴

218. The great Pantheic temples exhibited a similar progression or graduation of personified attributes and emanations in the statues and symbols which decorated them. Many of these existed in various parts of the Macedonian and Roman empires; but none are now so well known as that of Hierapolis,

¹ Il. r. 276, &c.

² Schol. Ven. in Il. O. 36.

³ *Θεσμ. 315, &c.*

⁴ Demosthen. *πρὸς Τετακοσίους*. apud eund.

74 *An Inquiry into the Symbolical Language*

or the holy city in Syria, concerning which we have a particular treatise falsely attributed to Lucian. It was called the temple of the Syrian goddess Astartè; who was precisely the same as the Cybelè, or universal mother, of the Phrygians; whose attributes have been already explained, and may be found more regularly detailed in a speech of Mopsus in the Argonautics of Apollonius Rhodius.¹ “She was,” as Appian observes, “by some called Juno, by others Venus, and by others held to be Nature, or the cause which produced the beginnings and seeds of things from Humidity;”² so that she comprehended in one personification both these goddesses; who were accordingly sometimes blended in one symbolical figure by the very ancient Greek artists.³

219. Her statue at Hierapolis was variously composed; so as to signify many attributes like those of the Ephesian Diana, Berecynthian Mother, and others of the kind.⁴ It was placed in the interior part of the temple, accessible only to priests of the higher order; and near it was the statue of the corresponding male personification, called by the Greek writers Jupiter; which was borne by bulls, as that of the goddess was by lions,⁵ to signify that the active power or ætherial spirit is sustained by its own strength alone; while the passive or terrestrial requires the aid of previous destruction. The minotaur and sphinx, before explained, are only more compendious ways of representing these composite symbols.

220. Between them was a third figure with a golden dove on its head, which the Syrians did not choose to explain, or call by any name; but which some supposed to be Bacchus, others

¹ Lib. i. 1008.

² Οἱ μιν Ἀφροδίτην, οἱ δὲ Ἥραν, οἱ δὲ τὰς ἀρχὰς καὶ σπέρματα παρὰ τὴν ἐξ ὕγρων παρασχουσαι αἰτίαν καὶ φύσιν νομίζουσιν. de Bello Parth. Plutarch describes her in the same words, in Crasso, p. 271.

³ Ἦσαντο ἀρχαῖοι καλοῦσι (Λακωνικῶς) Ἀφροδίτης Ἥρας. Pausan. lib. iii. p. 240. Τὴν Ἥραν ἰκνίοντο (Τυρρηνῶν) Κυπρίαν καλοῦσι. Strabon. lib. v. p. 360.

⁴ Ἐχθη δὲ τῇ Ἀθηναίῃ, καὶ Ἀφροδίτῃ, καὶ Σίβηλιν, καὶ Πέγῃ, καὶ Ἀρτεμίδος, καὶ Νημεισίου, καὶ Μοιριῶν. Lucian, de D. S.

⁵ ——— ἀμφὺ ἰζόνται· ἀλλὰ τὴν μὲν Ἥρην λιοντὲς φορεῖσιν, ὃ δὲ ταυροῖσιν ἐφεζέται. Lucian, de D. S.

Λιοντὲς μὲν φορεῖσιν, καὶ τυμπανὸν ἔχει, καὶ ἐπὶ τῇ κεφαλῇ πυργόφοροι, ὅκασι τὴν Ἄλδον ποιοῦσι. Lucian, de Syr. Dea. s. 15.

Καὶ δὴ τὰ τοῦ μὲν τοῦ Διὸς ἀγάλμας, ἐς Δία πάντα ὄρη, καὶ κεφαλὴν καὶ εἰμάτια καὶ ἰδρῆν· καὶ μὲν οὐδὲ ἐθελῶν ἀλλῶς εἰκασίς. Lucian, de Syr. Dea. s. 31.

It was therefore the same figure as that on the Phœnician medal with the bull's head on the chair; and which is repeated with slight variations on the silver coins of Alexander the Great, Seleucus I. Antiochus IV. &c.

Deucalion, and others Semiramis.¹ It must, therefore, have been an androgynous figure; and most probably signified the first-begotten Love, or plastic emanation, which proceeded from both and was consubstantial with both; whence he was called by the Persians, who seem to have adopted him from the Syrians, Mithras, signifying the Mediator.² The doubt expressed concerning the sex, proves that the body of the figure was covered, as well as the features effeminate; and it is peculiarly remarkable that such a figure as this with a golden dove on its head should have been taken for Deucalion; of whom corresponding ideas must of course have been entertained: whence we are led to suspect that the fabulous histories of this personage are not derived from any vague traditions of the universal deluge; but from some symbolical composition of the plastic spirit upon the waters, which was signified so many various ways in the emblematical language of ancient art. The infant Perseus floating in an ark or box with his mother, is probably from a composition of the same kind; Isis and Horus being represented enclosed in this manner on the mystic or Isiac bands;³ and the Egyptians, as before observed, representing the Sun in a boat instead of a chariot; from which boat being carried in procession upon men's shoulders, as it often appears in their sculptures, and being ornamented with symbols of Ammon taken from the ram, probably arose the fable of the Argonautic expedition; of which there is not a trace in the genuine parts of either of the Homeric poems.⁴ The Colchians indeed were supposed to be a colony of Egyptians,⁵ and it is possible that there might be so much truth in the story, as that a party of Greek pirates carried off a golden figure of the symbol of their god: but had it been an expedition of any splendor or importance, it certainly would have been noticed in the repeated mention that is made of the heroes said to have been concerned in it.

221. The supreme Triade, thus represented at Hierapolis, assumed different forms and names in different mystic temples. In that of Samothrace it appeared in three celebrated statues of Scopas, called Venus, Pothos, and Phaëthon,⁶ or Nature,

¹ οὐδὲ τι σὺντομα ἰδίον αὐτῷ ἔθεντο, ἀλλ' οὐδὲ γένεσσι αὐτοῦ περὶ καὶ ἰδίας λεγούσι. καὶ μὲν οἱ μὲν εἰς Διόνυσον, ἄλλοι δὲ εἰς Διευκαλεῖα, ὁ δὲ εἰς Σεμίραμιν ἀγούσι. Ibid. s. 16.

² Μισοὶ δ' ἀμφὸν τὸν Μιθρῆν εἰπαί· διὸ καὶ Μιθρῆν Πέρσαι τὸν μισιτῆν στήμαζουσι. Plutarch. de Is. et Osir. p. 369.

³ La Chausse Mus. Rom. vol. ii. pl. 11 and 13.

⁴ The four lines in *Odys.* M. 69-72. are manifestly interpolated.

⁵ Herodot. lib. ii. c. 104.

⁶ Plin. lib. xxxiv. c. 4.

76 *An Inquiry into the Symbolical Language*

Attraction, and Light;¹ and at Upsal in Sweden, by three figures equally symbolical, called Odin, Freia, and Thor; the first of which comprehended the attributes of Jupiter and Mars, the second those of Juno and Venus, and the third those of Hercules and Bacchus, together with the thunder of Jupiter: for Thor, as mediator between heaven and earth, had the general command of the terrestrial atmosphere.² Among the Chinese sects, which have retained or adopted the symbolical worship, a triple personification of one godhead is comprehended in the goddess Pussa, whom they represent sitting upon the lotus, called, in that country, Lien, and with many arms, carrying different symbols, to signify the various operations of universal nature. A similar union of attributes was expressed in the Scandinavian goddess Isa or Disa; who in one of her personifications appeared riding upon a ram accompanied with music, to signify, like Pan, the principle of universal harmony; and, in another, upon a goat, with a quiver of arrows at her back, and ears of corn in her hand, to signify her dominion over generation, vegetation, and destruction.³ Even in the remote islands of the Pacific Ocean, which appear to have been peopled from the Malay shores, the supreme deities are God the Father, God the Son, and the Bird or Spirit; subordinate to whom are an endless tribe of local deities and genii attending to every individual.⁴

222. The Ægyptians are said to have signified their divine Triade by a simple triangle;⁵ which sometimes appears upon Greek monuments;⁶ but the most ancient form of this more concise and comprehensive symbol, appears to be that of the three lines, or three human legs springing from a central disk or circle, which has been called a *Trinacria*, and supposed to allude to the island of Sicily; but which is of Asiatic origin; its earliest appearance being upon the very ancient coins of Aspendus in Pamphylia; sometimes alone in the square incuse; and some-

¹ Πῶθος, desire. Φαίδων is an Homeric title of the Sun, signifying splendid or luminous; but afterwards personified by the mythologists into a son of Apollo.

² Mallet Hist. de Danemarck. Introd. c. vii. p. 115. Thor bore the club of Hercules; but like Bacchus he was the god of the seasons, and his chariot was drawn by goats. Ibid. et Oda Thrymni Edd. xxi. Ol. Rudbeck. tab. x. fig. 28.

³ Ol. Rudbeck. Atlant. vol. ii. p. 209 and 10.

⁴ Missionaries' First Voyage, p. 343.

⁵ ———— εικαστιον ουν, την μιν προς ορθας, αρρινη, την δε βασινη, θηλειαν, την δε υποτινυσαν, αμφοιν ιγγονων και τον μιν Οσιριον, ως α;χητη, την δε Ισιν ως υποδοχητη, τον δε Ωρον, ως αποτισμα. Plut. de Is. et Osir. p. 373.

⁶ Particularly on the coins of the Colonies of Magna Græcia.

times upon the body of the eagle or back of the lion.¹ The tripod, however, was more generally employed for this purpose; and is found composed in an endless variety of ways, according to the various attributes meant to be specifically expressed. On the coins of Menecratia in Phrygia it is represented between two asterisks, with a serpent wreathed round a battle-axe inserted into it, as an accessory symbol signifying preservation and destruction.² In the ceremonial of worship, the number three was employed with mystic solemnity;³ and in the emblematical hands above alluded to, which seem to have been borne upon the point of a staff or sceptre in the Isiac processions, the thumb and two fore-fingers are held up to signify the three primary and general personifications, while the peculiar attributes of each are indicated by the various accessory symbols.

223. A bird was probably chosen for the emblem of the third person to signify incubation, by which was figuratively expressed the fructification of inert matter, caused by the vital spirit moving upon the waters. When represented under a human form, and without the emblem, it has generally wings, as in the figures of Mithras; and, in some instances, the priapic cap or Ægyptian mitre upon its head, with the hook or attractor in one hand, and the winnow or separator in the other.⁴ The dove would naturally be selected in the Eastern preference to every other species of bird, on account of its domestic familiarity with man; it usually lodging under the same roof with him, and being employed as his messenger from one remote place to another. Birds of this kind were also remarkable for the care of their offspring, and for a sort of conjugal attachment and fidelity to each other; as likewise for the peculiar fervency of their sexual desires; whence they were sacred to Venus, and emblems of love.⁵ On the same account they were said by the poets to carry ambrosia from the ocean to Jupiter:⁶ for, being the symbols of love or attraction, they were the symbols of that power, which bore the finer exhalations, the immortal and

¹ See Mus. Hunter, tab. vii. No. 15.

A similar old coin with the symbol on the back of a lion is in the cabinet of Mr. Knight.

² Brass coin in the cabinet of Mr. Knight.

³ Πρὸς τὰς ἀγιστίας τῶν θίων χρημέθα τῷ ἀριθμῷ τούτῳ. Aristot. de Cæl. lib. i. c. 1.

⁴ See Phœnician coins of Meli.

⁵ Ælian. de Animal. lib. iii. c. xlv. and v. and lib. iv. c. ii.

⁶ Odys. M. 69-72. Athenæ. Deipnos. lib. xi. p. 491. The lines of the *Odyssey* are, as before observed, interpolated: but nevertheless they are sufficiently ancient to serve the purpose, for which they are here quoted. Allegories so refined were unknown in the Homeric times, at least to the Greeks.

78 *An Inquiry into the Symbolical Language*

celestial infusions called ambrosia, with which water the prolific element of the earth had been impregnated, back to their original source, that they might be again absorbed in the great abyss of the divine essence. Birds, however, of two distinct kinds appear in the attitude of incubation on the heads of the Ægyptian Isis; and in a beautiful figure in brass belonging to Mr. Payne Knight, a bird appears in the same posture on the head of a Græcian deity; which by the style of work must be much anterior to the adoption of any thing Ægyptian into the religion of Greece. It was found in Epirus with other articles, where the ΣΤΗΝΑΟΣ, or female personification of the supreme God, Jupiter of Dodona, was Dione; who appears to have been the Juno-Venus, or composite personage above mentioned. In this figure she seems to have been represented with the diadem and sceptre of the former, the dove of the latter, and the golden disk of Ceres; which three last symbols were also those of the Ægyptian Isis. The dove, being thus common to the principal goddess both of Dodona and Ægypt, may account for the confused story told by Herodotus, of two pigeons, or priestesses called pigeons, going from Thebes in Ægypt, and founding the oracles of Dodona and Libya.¹ Like others of the kind, it was contrived to veil the mystic meaning of symbolical figures, and evade further questions. The beak of the bird, however, in the figure in question, is too much bent for any of the dove kind; and is more like that of a cuckoo; which was the symbol on the sceptre of the Argive Juno in ivory and gold by Polycletus, which held a pomegranate in the other hand;² but what it meant is vain to conjecture. Another bird, much celebrated by the Greek poets as a magical charm or philtre, under the name of Iunx,³ appears by the description of Aristotle⁴ to be the larger spotted woodpecker; which, however, we have never observed in any monuments of ancient art; nor do we know of any natural properties belonging to it that could have authorised its use. It seems to be the Picus of the Italians, which was sacred to Mars.⁵

224. After the supreme Triade, which occupied the adytus of the temple at Hierapolis, came the personifications of their various attributes and emanations; which are called after the

¹ Lib. ii. c. 54. &c.

² Pausan. lib. ii. c. 17.

³ Pindar. Pyth. iv. 380. Nem. iv. Theocrit. Pharmac.

⁴ Hist. Anim. lib. ii. c. 12.

⁵ Εκ της Σαβινης ο Πικιντινος, δρυοκολαπτης την ὁδον ἡγησάμενου τοις ἀρχηγταῖς, ἀφ' οὗ καὶ τουνονκα' Πίκον γὰρ τοῦ ὀρνιθι τοῦτου ὀνομαζέουσι, καὶ νομιζουσιν Ἀριος ἱερον. Strab. lib. v.

names of the corresponding Græcian deities; and among which was an ancient statue of Apollo clothed and bearded, contrary to the usual mode of representing him.¹ In the vestibule were two phalli of enormous magnitude;² upon one of which a person resided during seven days twice in each year to communicate with the gods,³ and pray for the prosperity of Syria; and in the court were kept the sacred or symbolical animals; such as bulls, horses, lions, bears, eagles, &c.⁴ In an adjoining pond were the sacred fish, some of which were tame and of great size; and about the temple were an immense number of statues of heroes, priests, kings, and other deified persons, who had either been benefactors to it, or, from their general celebrity, been thought worthy to be ranked with them. Among the former were many of the Macedonian princes, and among the latter several of the heroes and heromes of the Iliad, such as Achilles, Hector, Helen, Hecuba, Andromachè, &c.⁵

225. The most common mode of signifying deification in a portrait was representing the figure naked, or with the simple chlamys or mantle given to the statues of the gods. The head, too, was sometimes radiated; or the bust placed upon some sacred and appropriate symbol; such as the cornucopiæ,⁶ the flower of the lotus,⁷ or the inverted obelisk; which last mode was by far the most frequent; the greatest part of the busts now extant of eminent Græcian statesmen, poets, and philosophers, having been thus represented; though many of them are of persons who were never canonised by any public decree: for, in the loose and indeterminate system of ancient faith, every individual could consecrate in his own family the object of his admiration, gratitude, or esteem, and address him with whatever

¹ Κίεσται ζώοντες Απολλωνος, ουχ οίον ιωθαι ποιεισθαι· οί μιν γαρ άλλοι πάντες Απολλωνη νιον τε ήγηται και πρωθβηθη ποιουσαι· μοθνοι δε ούτοι Απολλωνος γεννητιω ζούτων δεικνυουσι.

Εν δε και αλλα τω σφιτε·ω Απολλωνι και ιουργουσι· μουνου Απολλωνη είμασι και σμυυσι. Lucian. de D. S.

Similar figures of Apollo are upon some of the very early coins of Syracuse and Rhegium.

² According to the present reading, 300 clls high; probably 30.

³ Οί μιν πολλοί νημιζουσι, ότι ύψου τοις θεοις έμμελει, και αγαθα παση Συρη αιτινι. Lucian. de Dea Syr.

⁴ Εν δε τη αυλη αφεται νημονται βοες μεγαλοι, και ίπποι, και αιτοι, και αρκτοι, και λιοντες· και ανθρωπους ουδαμω σιγονται, αλλα παντε; ιροι τι τι· και χειροθεις. Ibid.

⁵ This temple having been in an alluvial country near the Euphrates, it is probable that most of the marble statues which adorned it still exist under the accumulated soil.

⁶ Of which there are many instances in gems.

⁷ See the beautiful marble bust called Clytia in the British Museum.

80 *An Inquiry into the Symbolical Language*

rites of devotion he thought proper, provided he did nothing contrary to the peace and order of society, or in open violation of the established forms of worship. This consecration, however, was not properly deification, but what the Roman Catholic Church still practises under the title of canonisation; the object of it having been considered, according to the modern acceptance of the words, rather as a saint than a god; wherefore a deified or canonised Roman emperor was not called *Deus*, but *Divus*; a title which the early Christians equally bestowed on the canonised champions of their faith.

226. Among the rites and customs of the temple at Hierapolis, that of the priests castrating themselves, and assuming the manners and attire of women, is one of the most unaccountable. The legendary tale of Combabus adduced by the author of the treatise ascribed to Lucian, certainly does not give a true explanation of it; but was probably invented, like others of the kind, to conceal rather than develope: for the same custom prevailed in Phrygia among the priests of Cybelè and Attis, who had no such story to account for it. Perhaps it might have arisen from a notion of making themselves emblems of the Deity by acquiring an androgynous appearance; and perhaps, as Phurnutus conjectures, from some allegorical fiction, such as those of the castration of Heaven by Time, of Time by Jupiter,¹ &c. It is possible, likewise, that they might have thought a deprivation of virility an incentive to that spiritual enthusiasm, to which women were observed to be more liable than men; and to which all sensual indulgence, particularly that of the sexes, was held to be peculiarly adverse: whence strict abstinence from the pleasures of both the bed and table was required preparatory to the performance of several religious rites, though all abstinence was contrary to the general festive character of the Greek worship. The Pythian priestesses in particular fasted very rigidly before they mounted the tripod, from which their predictions were uttered; and both they and the Sibyls were always virgins; such alone being qualified for the sacred office of transmitting divine inspiration. The ancient German prophetesses, too, who exercised such unlimited control over a people that would submit to no human authority, were equally virgins consecrated to the Deity, like the Roman Vestals; or chosen from the rest of the species by some manifest signs of his predilection.² Perpetual virginity was also the attribute of

¹ De Nat. Deor. c. vi. p. 147.

² See Tacit. de M. G.

many of the ancient goddesses; and, what may seem extraordinary, of some who had proved themselves prolific. Minerva, though pre-eminently distinguished by the title of the virgin,¹ is said to have had children by the Sun, called Corybantes; who appear to have been a kind of priests of that god, canonised for their knowledge; and, therefore, fabled to have been his children by Divine Wisdom.² Diana, who was equally famed for her virginal purity, has the title of mother in an ancient inscription;³ and Juno is said to have renewed her virginity every year, by bathing in a certain fountain in the Peloponnesus, the reason of which was explained in the Argive mysteries;⁴ in which the initiated were probably informed that this was an ancient figurative mode of signifying the fertilising quality of those waters, which renewed and reintegrated annually the productive powers of the earth. This figurative or mystic renovation of virginity seems to be signified in the Orphic hymns by the epithet ΠΟΛΤΠΑΡΘΕΝΟΣ;⁵ which, though applied to a male personification, may equally signify the complete restoration of the procreative organs of the universe after each periodical effort of nature.

227. Upon this principle, the placing figures upon some kinds of fish appears to have been an ancient mode of consecration and apotheosis, to veil which under the usual covering of fable, the tales of Arion, Taras, &c. were probably invented. Fish were the natural emblems of the productive power of the waters; they being more prolific than any other class of animals, or even vegetables, that we know. The species consecrated to the Syrian goddess seems to have been the Scarus, celebrated for its tameness⁶ and lubricity; in which last it held the same rank among fish, as the goat did among quadrupeds.⁷ Sacred eels were kept in the fountain of Arethusa:⁸ but the dolphin was the common symbol of the Greeks, as the thunny was of the Phœnicians; both being gregarious fish, and remarkable for intelligence and sagacity;⁹ and therefore probably signifying

¹ Παρθένων, ναός ην ἐν τῇ ἀκροπόλει, Παρθένου Ἀθηνᾶς. Schol. in Demosth. Orat. in Androt.

² Strabon. lib. x. p. 723.

³ Gruter. Thesaur. xli. 5.

⁴ Ἐνταῦθα τῇ Ἡραν φασιν Ἀργεῖοι κατὰ ἱεὸς λαυμένην παρῆναι γινισθαί· οὗτος μὲν δὲ σφίσι κ' ἐκ τιλίτης, ἣν ἀγορεύει τῇ Ἡρᾷ, λόγος τῶν ἀπορητῶν ἐστίν. Pausan. lib. ii. c. xxxviii.

⁵ Hymn. li.

⁶ Xenophon. Anab.

⁷ Aelian. de Animal. lib. i. c. ii.

⁸ Plutarch. de Solert. Anim. p. 976.

⁹ Aelian. de Animal. lib. i. c. xviii. Plutarch. de Solert. Animal. p. 979.

84 *An Inquiry into the Symbolical Language*

other attributes combined with the generative. The thunny is also the symbol upon all the very ancient gold coins struck by the Greeks, in which it almost invariably serves as the base or substratum for some other symbolical figure to rest upon;¹ water being the general means, by which all the other powers of nature act.

228. The remarkable concurrence of the allegories, symbols, and titles of ancient mythology in favor of the mystic system of emanations, is alone sufficient to prove the falsity of the hypotheses founded upon Euhemerus's narrative; and the accurate and extensive researches of modern travellers into the ancient religions and traditions of the East, prove that the narrative itself was entirely fiction; no trace of such an island as Panchæa, or of any of the historical records or memorials which he pretended to have met with there, being now to be found. On the contrary, the extreme antiquity and universal reception of the system of emanations, over all those vast countries which lie between the Arctic and Pacific oceans, has been fully and clearly demonstrated. According to the Hindoos, with whose modification of it we are best acquainted, the supreme ineffable God, called Brame, or the *great one*, first produced Brama the creator, who is represented with four heads corresponding with the four elements; and from whom proceeded Vishnoo the preserver and Shiven the destroyer; who is also the regenerator: for, according to the Indian philosophy, nothing is destroyed or annihilated, but only transmuted; so that the destruction of one thing is still the generation of another. Hence Shiven, while he rides upon an eagle, the symbol of the destroying attribute, has the lingam, the more explicit symbol of generation, always consecrated in his temples. These three deities were still only one in essence; and were anciently worshipped collectively under the title of Trimourti; though the followers of the two latter now constitute two opposite and hostile sects; which, nevertheless, join on some occasions in the worship of the universal Triade.²

229. This triform division of the personified attributes or

¹ Six are in the cabinet of Mr. Knight, in which it is respectively placed under the triton of Corcyra, the lion of Cysicus, the goat of Ægæ, the ram of Clazomenæ, the bull of Samos, and the gryphon of Teios. For the form and size of these coins see Mus. Hunt. tab. 66. fig. 1. They are probably the Homeric talents stamped, and may be considered as the first money.

² Maurice's Indian Antiquities, vol. iv. ad fin.

modes of action of one first cause, seems to have been the first departure from simple theism, and the foundation of religious mythology in every part of the earth. To trace its origin to patriarchal traditions, or seek for it in the philosophy of any particular people, will only lead to frivolous conjecture, or to fraud and forgery; which have been abundantly employed upon this subject: nor has repeated detection and exposure either damped the ardor or abashed the effrontery of those, who still find them convenient to support their theories and opinions.¹ Its real source is in the human mind itself; whose feeble and inadequate attempts to form an idea of one universal first cause would naturally end in generalising and classing the particular ideas derived from the senses, and thus forming distinct, though indefinite notions of certain attributes or modes of action; of which the generic divisions are universally three; such as goodness, wisdom, and power; creation, preservation, and destruction; potential, instrumental, and efficient, &c. &c. Hence almost every nation of the world, that has deviated from the rude simplicity of primitive Theism, has had its Trinity in Unity; which, when not limited and ascertained by divine revelation, branched out, by the natural subdivision of collective and indefinite ideas, into the endless and intricate personifications of particular subordinate attributes, which have afforded such abundant materials for the elegant fictions both of poetry and art.

290. The similitude of these allegorical and symbolical fictions with each other, in every part of the world, is no proof of their having been derived, any more than the primitive notions which they signify, from any one particular people; for as the organs of sense and the principles of intellect are the same in all mankind, they would all naturally form similar ideas from similar objects; and employ similar signs to express them, so long as natural and not conventional signs were used. Wolves, lions, and panthers, are equally beasts of prey in all countries; and would naturally be employed as symbols of destruction, wherever they were known: nor would the bull and cow be less obvious emblems of creative force and nutrition; when it was found that the one might be employed in tilling the earth, and the other in constantly supplying the most salubrious and nutritious of food. The characteristic qualities of the egg, the serpent, the goat, &c. are no less

¹ See Sibylline verses, oracles, &c. forged by the Alexandrian Jews and Platonic Christians, but quoted as authentic by Mr. Bryant, on *Ancient Mythology*; and Mr. Maurice's *Indian Antiq.* vol. iv.

84 *An Inquiry into the Symbolical Language*

obvious; and as observation would naturally become more extensive, as intellect became more active, new symbols would everywhere be adopted, and new combinations of them be invented in proportion as they were wanted.

231. The only certain proof of plagiarism or borrowing is where the animal or vegetable productions of one climate are employed as symbols by the inhabitants of another; as the lion is in Tibet; and as the lotus and hooded snake were in Egypt; which make it probable that the religious symbols of both those countries came originally from the Hindoos. As commercial communications, however, became more free and intimate, particular symbols might have been adopted from one people by another without any common origin or even connexion of general principles; though, between Egypt and Hindostan the general similarity is too great in points remote from common usage, to have been spontaneous or accidental. One of the most remarkable is the hereditary division into casts derived from the metempsychosis; which was a fundamental article of faith with both; as also with the ancient Gauls, Britons, and many other nations. The Hindoo casts rank according to the number of transmigrations which the soul is supposed to have undergone, and its consequent proximity to, or distance from re-absorption into the divine essence, or intellectual abyss, from which it sprang: and in no instance in the history of man, has the craft of imposture, or the insolence of usurpation, placed one class of human beings so far above another, as the sacred Bramins, whose souls are approaching to a re-union with their source, are above the wretched outcasts, who are without any rank in the hierarchy; and are therefore supposed to have all the long, humiliating, and painful transmigrations yet before them. Should the most respectable and opulent of these degraded mortals happen to touch the poorest, and, in other respects, most worthless person of exalted religious rank, the offence, in some of the Hindoo governments, would be punished with death: even to let his shadow reach him, is to defile and insult him: and as the respective distinctions are in both hereditary, the soul being supposed to descend into one class for punishment and ascend into the other for reward, the misery of degradation is without hope even in posterity; the wretched parents having nothing to bequeath to their unfortunate offspring that is not tainted with everlasting infamy and humiliation. Loss of cast is therefore the most dreadful punishment that a Hindoo can suffer; as it affects both his body and his soul, extends beyond the grave, and reduces both him and his posterity for ever to a situation below that of a brute.

232. Had this powerful engine of influence been employed in favor of pure morality and efficient virtue, the Hindoos might have been the most virtuous and happy of the human race ; but the ambition of a hierarchy has, as usual, employed it to serve its own particular interests, instead of those of the community in general : whence to taste of the flesh of a cow, or be placed with certain ceremonies upon the back of a bull, though unwillingly and by constraint, are crimes by which the most virtuous of men is irrevocably subjected to it, while the worst excesses of cruelty, fraud, perjury, and speculation leave no stains nor pollutions whatsoever. The future rewards, also, held out by their religion, are not to any social or practical virtues, but to severe penances, operose ceremonies, and above all to profuse donations to the priesthood. The Bramins have even gone so far as to sell future happiness by retail ; and to publish a tariff of the different prices, at which certain periods of residence in their paradise, or regions of bliss, are to be obtained between the different transmigrations of the soul.* The Hindoos are of course a faithless and fraudulent, though in general a mild and submissive race : for the same system which represses active virtue, represses aspiring hope ; and by fixing each individual immovably in his station, renders him almost as much a machine as the implement which he employs. Hence, like the ancient Ægyptians, they have been eminently successful in all works of art, that require only methodical labor and manual dexterity, but have never produced any thing in painting, sculpture or architecture that discovers the smallest trace or symptom of those powers of the mind, which we call taste and genius ; and of which the most early and imperfect works of the Greeks always show some dawning. Should the pious labors of our missionaries succeed in diffusing among them a more pure and more moral, but less uniform and less energetic system of religion, they may improve and exalt the characters of individual men ; but they will for ever destroy the repose and tranquillity of the mass. The lights of European literature and philosophy will break in with the lights of the gospel ; the spirit of controversy will accompany the spirit of devotion ; and it will soon be found that men, who have learned to think themselves equal in the sight of God, will assert their equality in the estimation of men. It requires therefore no spirit of prophecy, nor even any extraordinary degree of political sagacity, to fix the date of the fall of European domination

* Maurice's Indian Antiquities, vol. v.

86 *An Inquiry into the Symbolical Language*

in the east from the prevalence of European religion.

233. From the specimens that have appeared in European languages, the poetry of the Hindoos seems to be in the same style as their art; and to consist of gigantic, gloomy, and operose fictions, destitute of all those graces which distinguish the religious and poetical fables of the Greeks. Nevertheless the structure of their mythology is full as favorable to both; being equally abundant and more systematic in its emanations and personifications. After the supreme Triade, they suppose an immense host of inferior spirits to have been produced; part of whom afterwards, rebelling under their chiefs Moissasoor and Rhaabon, the material world was prepared for their prison and place of purgation; in which they were to pass through eighty-nine transmigrations prior to their restoration. During this time they were exposed to the machinations of their former leaders; who endeavour to make them violate the laws of the Omnipotent, and thus relapse into hopeless perdition, or lose their cast, and have all the tedious and painful transmigrations already past to go through again; to prevent which, their more dutiful brethren, the emanations that remained faithful to the Omnipotent, were allowed to comfort, cherish, and assist them in their passage; and that all might have equal opportunities of redeeming themselves, the divine personages of the great Triade had at different times become incarnate in different forms, and in different countries, to the inhabitants of which they had given different laws and instructions suitable to their respective climates and circumstances; so that each religion may be good without being exclusively so; the goodness of the deity naturally allowing many roads to the same end.

234. These incarnations, which form the principal subjects of sculpture in all the temples of India, Tibet, Tartary, and China, are above all others calculated to call forth the ideal perfections of the art, by expanding and exalting the imagination of the artist, and exciting his ambition to surpass the simple imitation of ordinary forms in order to produce a model of excellence worthy to be the corporeal habitation of the Deity: but this, no nation of the East, nor indeed of the Earth, except the Greeks and those who copied them, ever attempted. Let the precious wrecks and fragments, therefore, of the art and genius of that wonderful people be collected with care and preserved with reverence, as examples of what man is capable of under peculiar circumstances; which, as they have never occurred but once, may never occur again!

Alphabetical Index of the Principal Matters; with Numerals referring to the volume, page, and section in the Class. Journ.

- ABRAHAM xxv, 40, 166
 Abstinence xxvii, 80, 226
 Acacia xxv, 254, 153
 Acanthus xxv, 254, 153
 AKMΩN xxiii, 230, 38
 Actæon xxv, 38, 114
 Adjuration xxvii, 72, 217
 Adonis xxiii, 8, 18. 9, 19. xxiv, 223, 100. xxv, 41, 120
 Ægis xxvi, 46, 179. 47, 180
 Ægobolium xxvi, 40, 168
 Egyptians xxiv, 39, 64. 45, 75. xxv, 252, 150
 Æsculapius xxv, 215, 110
 ΑΙΔΗΣ xxv, 248, 145
 Alexander, (Letter of) xivii, 72, 215
 Allegory xxiii, 5, 10. 6, 11. xvi, 277, 206
 Amazons xxiii, 238, 50
 Amberics xvi, 270, 197
 Ambrosia xxvii, 77, 223
 Ambrosial stones xxvi, 270, 107
 Ammon xxv, 253, 151. xxvi, 260, 185, 186
 Ampelus xxv, 46, 126
 Anchor xxv, 255, 155
 Androgynous xxvi, 278, 207
 Angels xxiv, 48, 82
 Animals, (sacred) xxiv, 39, 64. 40, 66. xxvii, 79, 224
 Antenna xxv, 41, 119
 Anubis xvi, 33, 161. 43, 174
 Apis xxiii, 225, 29. 240, 53
 ΑΦΗΤΩΡ xxv, 48, 129
 Aphroditè xxiii, 234, 43
 Apollo xxiv, 215, 88. xxv, 47, 128. 50, 132. xxvii, 79, 224
 Arabians xxiii, 225, 30
 Architis xvi, 271, 199
 Argonautics xxvii, 75, 220
 Ariadne xxiv, 222, 99
 Arion xxvii, 81, 227
 Ark xxvii, 75, 220
 Arrow xxv, 48, 129
 ΑΡΤΕΜΙΣ xxv, 246, 142
 ΑΣΠΑΣΙΑ xxvi, 272, 199
 Ass xxv, 44, 123
 Astartè xxiii, 230, 38. xxvii, 74, 218, 219
 Asterisk xxiv, 220, 96. xxvi, 33, 161
 Astrology xxiv, 46, 77. 47, 80
 Atheism xxiv, 37, 60
 Attis xxiv, 221, 96, 97. 223, 100. xxv, 42, 120
 Attraction xxiii, 12, 24. xxiv, 216, 89. 217, 90
 Attributes, (personified) xxiii, 230, 40
 Augury xxiv, 41, 67. 46, 76, 77
 Aurora xxv, 34, 111
 Axe xxv, 258, 160. xxvii, 77, 222
 Baal xxiv, 49, 83. 213, 85. xxv, 45, 185. * xxvi, 39, 167
 Babylon xxiv, 48, 83
 Bacchanals xxiv, 44, 74
 Bacchus xxiii, 6, 19. 8, 18. 9, 19. 240, 52. xxiv, 223, 100. xxv, 46, 126. 50, 132. 241, 136. 247, 143. xxvi, 260, 185. 263, 188. 276, 205
 Βαυυλια xxvi, 271, 197
 Baldness xxv, 36, 112
 Baldur xxvi, 39, 167
 Baptism xxvi, 38, 166
 Barley xxiii, 233, 43. xxiii, 236, 48
 ΒΑΤΩ xxiv, 214, 87
 Beads xxiii, 236, 47
 Beetle xxvi, 45, 177
 Bell xxvi, 48, 181
 Bellona xxvi, 44, 175
 Βηλος xxiv, 49, 83
 Bird xxvii, 77, 223
 Flood xxv, 247, 143. xxvi, 36, 164
 Boar xxv, 41, 120. 42, 121. 43, 122
 Boat xxvi, 49, 182. xxvii, 75, 220
 Bow xxv, 48, 129
 Brama xxvii, 82, 228
 Brame xxvii, 82, 228
 Bramin xxvii, 85, 232
 Bridle xxvi, 45, 176
 Brimo xxv, 247, 143
 Bryant xvi, 70, 211. xxvii, 83, 229
 Bubastis xxiv, 215, 87
 Buccinum xxvi, 239, 51
 Bull xxiii, 10, 28. 226, 31. xxv, 243, 138. 247, 144. 257, 158. xxvii, 74, 219
 Bulla xxvi, 47, 179
 Burial xxvi, 34, 162
 Burning xxvi, 34, 162
 Butterfly xxvi, 40, 169
 Cadmeians xxiii, 239, 52. xxvi, 272, 200
 Cadmus xxiii, 10, 20. xxvi, 272, 200
 Caduceus xxv, 258, 160
 Calf xxiii, 240, 53
 Camillus xxvi, 272, 200
 Canobus xxvi, 38, 165
 Canonisation xxvi, 274, 203. xxvii, 79, 224, 225
 Cap xxvi, 33, 161
 Capitals xxv, 254, 153. 255, 158
 Carthaginians xxvi, 40, 168
 Casmilus xxvi, 272, 200
 Cast, (Indian) xxvii, 84, 231

88 *An Inquiry into the Symbolical Language*

- Castor xxv, 241, 135
 Castration xxvii, 80, 226
 Cat xxv, 245, 141
 Cecrops xxiii, 13, 25. xxvi, 278, 207
 Centaur xxv, 34, 111
 Ceres xxiii, 8, 18. 228, 35. xxv, 39, 117. xxvi, 276, 205
 Chaldeans xxiv, 48, 81
 Chaplet xxiii, 236, 47
 Chariot xxvi, 49, 182
 Charon xxiii, 7, 15
 Cherub xxv, 34, 111
 Chimera xxv, 46, 137
 China xxiii, 226, 31
 Chinese xxiii, 36, 60
 ΧΟΙΡΟΦΑΛΗΞ xxiii, 9, 19
 ΧΡΥΣΑΝΘ xxv, 48, 129
 Circle xxiv, 218, 91
 Cista xxiii, 14, 25. xxv, 241, 136
 Cock xxiv, 226, 104. xxv, 257, 159. xxvi, 272, 200
 Cælum xxiii, 230, 38
 Coins xxiii, 7, 14, 8, 17
 Columns xxv, 250, 147. 254, 162
 Comedy xxvi, 273, 201
 Composite order xxv, 255, 156
 Conc xxvi, 269, 195
 Consecration xxiii, 13, 25. xxvii, 70, 225
 Corinthian order xxv, 254, 153
 Cornucopiæ xxv, 50, 133. xxvi, 260, 184. xxvii, 79, 225
 Cortina xxvi, 269, 195. 270, 193
 Corybantes xxvii, 81, 226
 Cosmogony xxiii, 2, 3, 2, 4, 3, 5
 Cow xxiii, 239, 52. 240, 53. xxvi, 269, 195
 Crab-fish xxv, 244, 139
 Crescent xxiii, 226, 32. xxv, 245, 140. xxvi, 47, 179
 Criobolium xxvi, 40, 168
 Cross xxiii, 235, 46. xxiv, 221, 97. xxv, 257, 158. xxvi, 271, 198
 Crown xxiv, 225, 102
 Cuckoo xxvii, 78, 223
 Cursing xxiv, 35, 57
 Cybelè xxiii, 233, 42. xxv, 42, 120. xxvi, 267, 193
 Cyclops xxiv, 228, 107
 Cybele's xxvi, 49, 181
 Cypris xxiii, 233, 48
 Dæmon xxvi, 35, 163
 Dancing xxvi, 262, 186, 187. 273, 201
 Darics xxv, 49, 131
 Deer xxv, 33, 110. 37, 114. 38, 115
 Deification xxvi, 274, 203. 276, 204. 278, 207. xxvii, 72, 216. 79, 225. 81, 227
 Delphi xxiv, 42, 70. 46, 76. xxv, 50, 132
 Delta xxiii, 233, 43
 Demigods xxvi, 278, 207
 Demodocus's song xxvi, 43, 173
 ΔΕΝΔΡΙΤΗΣ xxvi, 267, 192
 Destruction xxvi, 34, 163
 Deucalion xxvii, 75, 220
 Deus xxiii, 2, 4
 Diadem xxiii, 236, 47
 Diagoras xxiv, 37, 60
 Diana xxv, 37, 114. 243, 139. 246, 142. 247, 144
 Didymæus xxv, 50, 133. xxvi, 270, 197
 Diespiter xxiv, 225, 103
 ΔΙΝΟΣ xxiv, 217, 89
 Dionè xxiii, 234, 43. xxvii, 78, 223
 ΔΙΟΝΥΣΟΣ xxiii, 9, 18
 Dioscuri xxv, 241, 135. xxvi, 268, 193. 277, 206
 ΔΙΩΝΗ xxiii, 229, 36
 Dirceto xxv, 250, 158
 Disa xxiii, 15, 25. xxiv, 225, 103. xxvi, 269, 155
 Disk xxiii, 226, 32. xxvi, 47, 179
 Diurnal Sun xxv, 50, 132
 Dodona xxiii, 234, 43. xxiv, 43, 71. xxvii, 78, 223
 Dog xxv, 237, 159. xxvi, 33, 161
 Dolphin xxiv, 222, 98. xxv, 37, 113. xxvii, 81, 227
 Doric order xxv, 254, 154
 Dove xxiii, 235, 45. xxv, 37, 113. xxvii, 74, 220. 77, 223
 Druids xxiii, 3, 5
 Duel xxv, 258, 160
 Eagle xxiv, 228, 108. xxvii, 77, 222. 82, 228
 Eel xxvii, 81, 227
 Egg xxiii, 12, 24. 226, 31. xxv, 241, 135. 255, 155. xxvi, 269, 196
 ΕΚΑΤΟΝΤΑΚΑΡΑΝΟΣ xxvi, 266, 192
 ΕΚΑΤΟΓΧΕΙΡΟΣ xxvi, 266, 192
 ΕΛΛΕΙΨΙΣ ΒΟΘΗ xxv, 247, 144
 Elementary Worship xxiii, 1, 1. 1, 2
 Elephant xxiii, 16, 28. xxvi, 250, 184
 Eleusinian Mysteries xxiv, 4, 6
 Emanations xxiv, 38, 63
 Epaphus xxiii, 16, 28. 240, 53
 ΕΡΕ xxiii, 229, 37
 Erichthonius xxiii, 13, 25
 ΕΡΜΑΙΟΙ ΛΟΦΟΙ xxvi, 271, 198
 Evergreens xxiii, 237, 49
 Euhemerism and Euhemerus xxvii, 70, 213. 82, 228
 Eumolpus xxiii, 10, 21
 Europa xxv, 247, 144
 Expiation xxv, 247, 143
 Fables xxiii, 230, 39. xxvi, 279, 208. xxvii, 69, 211
 Fanina xxv, 42, 130
 Fasting xxvii, 80, 226

- Fates xxiv, 227, 106
 Fauns xxiii, 227, 33. xxv, 30, 112. xxvi, 264, 198
 Fig xxiii, 235, 45
 Fig-leaf xxiii, 233, 43
 Fillet xxiii, 236, 47
 Fir xxiv, 44, 72. xxv, 257, 158
 Fire xxiii, 231, 41. xxv, 89, 117. xxvi, 34, 162, 43, 172. 260, 184
 Fish xxiv, 222, 98. xxv, 256, 158. xxvii, 79, 224. 81, 227
 Fly xxv, 45, 125
 Forgeries xxvii, 72, 215. 83, 229
 Fortuna xxv, 41, 119
 Frey xxv, 42, 120. 43, 122
 Freya xxiii, 237, 50. xxvi, 268, 194. xxvii, 76, 221
 Frogs xxvi, 273, 201
 Gabriel xxiv, 18, 82
 Games xxvi, 273, 201. 274, 202
 Gamr xxvi, 34, 162
 Ganymede xxv, 43, 121
 Γενεταλιδες xxiii, 234, 44
 Genius xxvi, 35, 163
 Germans xxiii, 3, 5
 Giants xxiii, 6, 10
 Gio xxiv, 33, 54
 Goat xxiii, 227, 33. 234, 44. xxv, 39, 116. 51, 134. 257, 159. xxvi, 264, 188. 265, 191. xxvii, 76, 221
 Gonnis xxvi, 259, 184
 Good and Evil xxiv, 227, 106
 Goose xxvi, 265, 190
 Gorgo xxvi, 46, 179
 Graces xxiii, 234, 44. xxvi, 43, 173
 Greeks xxiv, 37, 61. 38, 62
 Groves xxiv, 44, 73
 Gryphon xxv, 248, 144. xxvi, 46, 178
 Habaldur xxvi, 39, 167
 Hades xxv, 248, 145
 Hand, (Priapic) xxiii, 235, 46
 Happy Islands xxvi, 41, 170
 Hare xxiv, 229, 108
 Harmony xxv, 39, 116. xxvi, 272, 200
 Hawk xxiv, 228, 108
 Hecate xxv, 257, 159
 Herald xxv, 258, 160
 Hercules xxiii, 2, 3. xxv, 88, 115. 48, 130. 51, 133. 242, 136. xxvi, 263, 188
 Hermaphrodite xxvi, 272, 199
 Hermheracles xxvi, 43, 172
 Heroes xxvi, 278, 207. 279, 208. xxvii, 69, 210
 Hertha xxiii, 229, 36
 Hierapolis xxvii, 74, 219. 78, 224
 Hieroglyphics xxiii, 6, 12. xxiv, 39, 64. 40, 65
 High places xxiv, 219, 94
 Hindoos xxiii, 3, 5. xxiv, 36, 59. 213, 85. xxvii, 86, 233
 Hindostan xxiii, 236, 31
 Hippopotamos xxiv, 228, 108
 Homer xxiii, 11, 22. xxvi, 279, 207
 Honeysuckle xxv, 225, 155
 Hook xxvi, 45, 176. 265, 190
 Horse xxv, 34, 111. 38, 116. xxvi, 273, 201
 Horus xxiv, 215, 86. xxvi, 269, 195. xxvii, 75, 220
 Hydra xxv, 48, 130
 Hyes xxv, 50, 133
 Hymns xxiii, 11, 22
 Jaggernaut xxiv, 226, 103. xxv, 42, 120
 Janus xxv, 51, 134
 Jao xxv, 51, 134
 Japan xxiii, 226, 31
 Ice xxiii, 240, 53. xxvi, 260, 196
 Jephtha xxvi, 40, 168
 Jews xxiv, 37, 61
 Ilithyia xxv, 245, 140
 Incarnations xxvii, 80, 233, 234
 Incubation xxvii, 77, 223
 Infinity xxiii, 227, 34
 Initiation xxvi, 30, 163
 Ino xxiii, 10, 20
 Invocations xxvii, 72, 217
 Io xxiv, 33, 54
 Ionic order xxv, 255, 155
 'ΙΠΠΑ, 'ΙΠΠΙΑ, 'ΙΠΠΙΟΣ xxv, 37, 113
 Isa, Isi xxiv, 33, 54. xxvi, 269, 195. xxvii, 75, 221
 Isis xxiii, 8, 18. 230, 38. xxiv, 33, 54. xxv, 40, 118, 119. 41, 120. xxvi, 269, 195
 Ithyphallics xxv, 243, 138. 246, 142
 Juno xxiii, 229, 36. xxvii, 78, 223
 Juno-pita xxvi, 266, 191
 Jupiter xxiv, 43, 71. xxv, 37, 114. xxvi, 276, 205. xxvii, 74, 219. 77, 223
 Iunx xxvii, 78, 223
 Juul xxv, 43, 122
 Key xxiii, 235, 46
 Κορη xxv, 39, 117
 Κρονος xxiii, 227, 34. 230, 39. xxvi, 41, 170
 Labyrinth xxiv, 221, 96, 97
 Lamp xxiii, 232, 41
 Latona xxiv, 214, 87
 Laurel xxiii, 237, 49. xxiv, 42, 69
 Leopard xxv, 46, 126
 Leucothoi xxiii, 10, 20
 Libations xxiv, 41, 68
 Liber xxiii, 9, 18
 Libera xxv, 40, 118. xxvi, 277, 205
 Libitina xxv, 40, 118
 Light xxiii, 12, 24
 ΛΙΚΝΙΤΗΞ xxvi, 38, 165
 Lingam xxiv, 222, 96. xxvi, 265, 191.

90 *An Inquiry into the Symbolical Language*

- xxvii, 82, 228
 Lion xxv, 33, 109, 110, 38, 115, 39, 116, 51, 134, 242, 137, 257, 158, xxvi, 260, 185, xxvii, 74, 219
 Lizard xxv, 47, 128
 Loadstone xxvi, 216, 89
 Local Deities xxiv, 35, 57
 Logging Rock xxvi, 270, 197
 Lok xxvi, 268, 194
 Lotus xxv, 250, 146, xxvii, 76, 221, 84, 231
 ΛΟΦΟΙ 'ΕΡΜΑΙΟΙ xxvi, 271, 198
 Love xxiii, 12, 24, 227, 34, xxiv, 35, 56, xxvii, 76, 220
 Lucetius xxiv, 225, 103
 Lucina xxv, 245, 140
 ΑΤΚΕΙΟΞ xxiv, 225, 102, xxvi, 260, 186
 ΑΤΣΙΟΞ ΑΤΣΩΝ xxiii, 9, 18
 Lux xxiv, 225, 102
 Lyre xxv, 38, 116
 Macha Alla xxiii, 13, 25, xxvi, 269, 184
 Mars xxv, 39, 116, 44, 122
 Marvellous, (love of the) xxiii, 2, 3
 May-pole xxiii, 12, 23
 Mediator xxvii, 75, 220
 Medusa xxvi, 46, 179
 Melampus xxiii, 10, 20
 Mendes xxvi, 265, 191
 Mercury xxv, 257, 159, xxvi, 43, 172, 271, 198, 199, 272, 201
 Metempsychosis xxvii, 84, 231
 Michael xxiv, 48, 82
 Migration xxvi, 279, 208, xxvii, 69, 211
 Mimickry xxvi, 273, 201
 Minerva xxvi, 44, 174, 46, 175, 259, 184, 260, 185
 Minotaur xxv, 221, 96, xxvii, 74, 219
 Mises xxv, 46, 126
 Mistletoe xxiv, 43, 71
 Mithras xxvii, 75, 220
 Mithraic rites xxvi, 40, 168
 Mnevis xxiii, 225, 29
 Modius xxv, 41, 119, 249, 146
 Moisesoor xxvii, 86, 233
 Moloch xxvi, 39, 167
 Money xxiii, 7, 14, 16
 Monkey xxvi, 46, 178
 Moon xxv, 243, 139, xxvi, 46, 179
 Mouse xxv, 47, 128
 Musæus xxiii, 10, 21
 Music xxiv, 45, 75
 Mygalè xxiv, 215, 87
 Mylitta xxiv, 49, 83
 Myrtle xxiii, 236, 48
 Mysteries xxiii, 3, 6, 5, 9
 Mythology xxiii, 2, 3, 4, 3, 5
 Names xxvi, 275, 203, 204, xxvii, 68, 209
 Neith xxvi, 44, 175
 Nelumbo xxv, 250, 146, 254, 152
 Nepthè xxv, 40, 118
 Neptune xxiv, 223, 100
 Net xxvi, 269, 195
 Night xxiv, 213, 86
 Nocturnal sun xxv, 50, 132, 242, 136
 ΝΟΟΞ xxvi, 37, 164
 Nymphs xxvi, 264, 189
 Oak xxiv, 43, 71
 Obelisk xxiv, 224, 102, xxvii, 79, 225
 Ocean xxvi, 264, 189
 Odin xxvi, 42, 171, xxvii, 76, 221
 Oil xxvi, 270, 197
 Olen xxiv, 43, 70
 Olive xxiii, 16, 27
 ΩΜΗΣΤΗΣ xxv, 247, 143
 Ops xxiii, 230, 38
 Oracles xxiv, 41, 68, 46, 76
 Ordeal xxv, 259, 160
 Orders of architecture xxv, 254, 153
 Orpheus xxiii, 10, 21
 Osiris xxiii, 6, 10, 8, 18, 9, 19, 225, 29, xxiv, 34, 55, 226, 105, xxv, 35, 111
 ΟΥΡΑΝΟΞ xxiii, 230, 38
 Owl xxvi, 44, 176, 260, 185
 Pallas, birth of xxvi, 44, 174
 Palm-tree xxvi, 272, 201
 Pan xxiii, 227, 33, xxvi, 260, 186, 262, 187, 188, 264, 190, 265, 191
 Παῖσχα xxvii, 70, 213, 80, 228
 ΠΑΝΙΣΤΟΙ xxvi, 264, 188
 Pantheic figures xxvi, 266, 192, 267, 193 temples xxvii, 73, 218
 Paphian xxiii, 237, 50
 Paris xxv, 43, 121
 Parsley xxvi, 274, 202
 Pasiphaë xxiv, 221, 96
 Pedum xxvi, 265, 190
 Pegasus xxv, 34, 111, xxvi, 45, 176
 Penance xxv, 247, 143
 Persecution xxiv, 37, 60, 61
 Perseus xxvi, 277, 206, xxvii, 75, 220
 Persians xxiii, 3, 5, xxiv, 218, 92, 219, 93
 Personification xxiii, 230, 40
 Petasus xxvi, 33, 161
 Phaëthon xxvii, 75, 221
 Phallus xxiii, 11, 23, xxv, 257, 158, xxvi, 265, 191, xxvii, 79, 224
 Philæ xxiv, 33, 54, xxv, 250, 147
 Philura xxv, 35, 112
 Phoenix xxv, 42, 120
 ΦΗΝ xxvi, 37, 164
 Phthas xxvi, 43, 174
 ΦΥΤΑΜΙΟΞ xxvi, 267, 192
 Picus xxvii, 78, 223
 Pillars xxv, 49, 131
 Pine cone xxv, 257, 158

Pipe xxvi, 264, 190
 Planets xxvi, 268, 193
 Pluto xxv, 248, 145
 Pluvius xxv, 43, 121
 Poetry xxiv, 45, 75
 Pollux xxv, 241, 135
 ΠΟΛΟΣ xxv, 248, 145, 249, 146
 ΠΟΛΤΠΑΡΘΕΝΟΣ xxvii, 81, 226
 Polypus xxiii, 235, 45
 Polytheism xxiv, 35, 57
 Pomegranate xxv, 256, 158. xxvii, 78, 223
 Poplar xxv, 51, 133, 242, 137
 Pothos xxvii, 75, 221
 Poppy xxiv, 42, 69
 Priapus xxiii, 9, 19, 12, 23. xxvi, 48, 181, 261, 190, 265, 191
 Prometheus xxv, 44, 124
 Proserpine xxv, 39, 117, 248, 145. xxvi, 276, 205
 Prostitution xxiv, 49, 83, 213, 85
 Prytanea xxiii, 233, 42
 ΨΥΧΗ xxvi, 37, 164
 Purple xxvi, 37, 164
 Purse xxv, 258, 160
 Pussa xxvii, 76, 221
 Putrefaction xxv, 45, 125
 Pyræthia xxiv, 218, 91
 Pyramid xxiv, 225, 103. xxvi, 35, 162
 Pythagoras xxiv, 216, 89
 Pytho ΠΥΘΙΟΣ xxiii, 5, 10. xxv, 47, 128
 Rabbit xxv, 245, 141
 Radiation xxiv, 225, 102. xxvii, 79, 225
 Ram xxv, 49, 131, 257, 159. xxvi, 260, 185, 272, 200. xxvii, 76, 221
 Raphael xxiv, 48, 82
 PEA xxiii, 229, 37
 Red xxvi, 37, 164
 Regeneration xxvi, 38, 166
 Renovation xxvi, 34, 162
 Res xxvi, 229, 37
 Rewards xxvi, 41, 170
 Rhaabon xxvii, 86, 233
 Rhadamanthus xxvi, 41, 170
 Rivers xxiv, 221, 96, 97. xxv, 243, 136. xxvi, 264, 189
 Romans xxiv, 37, 61, 38, 63
 Rudder xxv, 41, 119
 Rustam xxv, 49, 131
 Samothracian Mysteries xxvi, 272, 200
 Sanchoniathon xxvii, 71, 213, 214
 Saturna xxiii, 230, 38, 39. xxv, 36, 112. xxvi, 262, 186
 Satyrs xxiii, 227, 33 (equine and caprine) xxv, 35, 112. xxvi, 264, 188, 265, 191
 ΣΑΤΡΟΚΤΟΝΟΣ xxv, 47, 128
 Scandinavia xxiii, 3, 5, 226, 31
 Scaurus xxvii, 81, 227

Scylla xxvi, 50, 182
 Seasons xxiv, 227, 106
 Semiramis xxvii, 75, 220
 Serapis xxiii, 230, 38. xxv, 248, 145
 Serpens xxiii, 13, 25
 Sesostris xxv, 49, 131
 Shell xxiii, 233, 43, 239, 51
 Shiven xxvii, 82, 228
 Siamese xxiv, 36, 58
 Silenus xxv, 36, 112. xxvi, 262, 186
 Sistrum xxv, 245, 141. xxvi, 48, 181
 ΣΜΙΝΘΕΤΣ xxv, 47, 228
 Snail xxiii, 239, 51
 Snake, (hooded) xxiii, 15, 26. xxv, 253, 152 (water) xxvi, 273, 201
 Solar System xxiv, 217, 89, 219, 90
 Socrates xxiv, 37, 60
 ΣΑΤΗΡ xxv, 243, 138
 ΣΩΤΕΙΡΑ xxv, 39, 117
 Soul xxvi, 35, 163, 41, 170
 Sparrow xxiii, 235, 45
 Spear xxv, 51, 134, 255, 155, 258, 160
 Sphinx xxvi, 46, 178. xxvii, 74, 219
 Spires xxiv, 226, 104
 Square xxiv, 220, 95
 Statues xxiv, 219, 94
 Stonehenge xxiv, 224, 101
 Sulphur xxvi, 50, 183
 Sun xxiv, 34, 55. xxv, 43, 122
 Swan xxvi, 265, 190
 Swine xxv, 44, 123
 Sword xxv, 258, 160
 Sylvanus xxv, 36, 112. xxvi, 261, 186
 Symbolical Writing xxiii, 6, 12
 Symbols xxiii, 5, 10, 6, 11. xxiv, 39, 63. xxv, 246, 142. xxvii, 83, 230
 Taautes xxiii, 230, 38
 Taras xxvii, 81, 227
 Tartarus xxvi, 42, 170
 Taurobolium xxvi, 40, 168
 ΤΑΥΡΟΠΟΛΑ xxv, 247, 144
 Temples, (symbolical) xxv, 255, 157
 ΤΕΡΡΑ xxiii, 229, 37
 Themis xxiii, 233, 42
 Theogony xxiii, 2, 3
 Theseus xxiv, 222, 99. xxvi, 278, 206
 Thigh xxiii, 237, 48
 Thor xxiii, 226, 31. xxiv, 227, 106, 229, 108. xxv, 76, 221
 Thoth xxvi, 44, 174
 Three xxvii, 76, 222
 Thunderbolt xxvi, 50, 183
 Thunny xxvii, 81, 227
 Titans xxv, 44, 123
 Titles xxvi, 276, 204
 Tituri xxvi, 264, 188
 Tombs xxv, 241, 136

- Torch xxiii, 232, 41. xxvi, 260, 184
 Tortoise xxiii, 234, 44. 239, 51. xxv, 257, 159
 Tragelephus xxv, 38, 114
 Transmigration xxvi, 41, 170
 Triade xxiv, 35, 56. xxv, 246, 142. xxvii, 75, 221. 78, 224
 Triangle xxvii, 76, 222
 Trinacria xxvii, 76, 222
 Trimourti xxvii, 82, 228
 Tripod xxvii, 77, 222
 Triton xxv, 256, 158
 Triumph xxvi, 37, 164
 Tuscan order xxv, 255, 156
 Tyndarus xxv, 37, 113. xxvi, 277, 206
 Typhon xxiii, 6, 10. xxiv, 226, 105
 Vase xxiv, 42, 68
 Veil xxiv, 215, 87. xxv, 39, 117. xxvi, 270, 196
 Venus xxiii, 8, 18. 234, 44. 235, 46. xxiv, 42, 69. xxv, 39, 116. 41, 120. xxvi, 43, 173. 271, 199. xxvii, 76, 221
 Vesta xxiii, 232, 42
 Victims, (human) xxv, 247, 143
 Victory xxv, 41, 119. xxvi, 40, 168. 49, 182
 Vine xxiv, 42, 68. xxv, 46, 126
 Virginity xxvii, 80, 226
 Vistnoo xxv, 42, 120. xxvii, 82, 228
 Uriel xxiii, 48, 82
 Urotalt xxiii, 225, 30
 Vulcan xxvi, 33, 161. 43, 172, 173
 Vulture xxv, 45, 124
 Water xxiii, 231, 41
 Waves xxv, 256, 157
 Weathercock xxiv, 226, 104
 Week xxvi, 268, 194
 Wheel xxiv, 217, 89, 90
 Wings xxiii, 12, 24
 Winnow xxvi, 37, 165. 45, 176
 Wolf xxv, 45, 124
 Worship, (principles of) xxiv, 45, 75
 Wreaths xxiii, 237, 49
 Writings, (stages and modes of) xxiii, 6, 12
 Year, (solar) xxvi, 268, 193
 Zebub, (Baal) xxv, 45, 125
 Zendavesta xxiv, 219, 93
 ZETZ xxiii, 2, 4. 227, 34
 Zodiac xxv, 242, 137.

*Is the Nightingale the Herald of Day, as well as the
 Messenger of Spring?*

Sophocles illustrated; Sappho, Simonides, and Suidas corrected.

THAT the Nightingale is the *Messenger of Spring*, is a fact, which may be considered as sufficiently proved by the testimony of the Author of the *Histoire des Oiseaux*, who terms it "the leader of the vernal chorus," by the authority of Homer Od. T. 518., and of Soph. El. 147.

ἀλλ' ἔμέ γ' ἂ σπονόεσσ' ἄραρεν φρένας,
 ἂ Ἴτυν, αἰὲν Ἴτυν ὀλοφύρεται,
 ὄρνις ἀτυζομένα, Διὸς ἄγγελος.

Hermann has here the following sensible Note:—

"Hæsitant Interpr. et Critici in vv., Διὸς ἄγγελος. *Veris nunciam lusciniæ* ab Hom. et Sapphoue dici, Schol. vetus adnotavit. Eoque sane etiam hic respicitur, nulla tamen veris mentione facta, quia notum est omnibus, quo tempore canat lusciniæ. Quæ quum Διὸς ἄγγελος dicitur, hoc quoque ex Hom. sermone depromptum est, neque aliud quidquam significat, quam *nunciam ab Jove missam*. Sic Il. B. 94. Ὅσσα, Διὸς ἄγγελος, (Schol.

Ven.: Πανομφαῖος ὁ Ζεὺς λέγεται, ὅτι τὰ αὐτομάτως γινόμενα, εἰς αὐτὸν ἀναφέρεται ἄγγελος ἢ θεία κληδὼν, ἢ περὶ ἀποπλου γειν ἔμελλε:) et Somnium, B. 26. Apud Eur. Ion. 158. Aquila Διὸς κήρυξ. Præcones ap. Hom. Il. A. 934., quum Διὸς ἄγγελοι ἡδὲ καὶ ἀνδρῶν vocantur, præses et rector concionum Juppiter respici videtur." Pseudo-Did. Ἰ. Ἀνθρώπων κήρυκες, ἄξιοι καὶ θεῶν (in Schol. Ven. desiderantur hæc verba,) ἄσυλον γὰρ καὶ θεῶν τὸ γένος τῶν κηρύκων. Ἑρμῆς γὰρ μιγείς Πανδρόσῳ, τῇ Κέκροπος θυγατρὶ, ἔσχευεν υἱὸν (παῖδα Schol. Ven.) ὀνόματι Κήρυκα, ἀφ' οὗ τὸ τῶν κηρύκων γένος, ὡς ἱστορεῖ Πτολεμαῖος· ἢ ὅτι τὰς ἐορτὰς τῶν θεῶν (αὐτοῦ pro τ. θ. exhibet Schol. Ven.) ἀγγέλλουσιν· ἢ ὅτι ἀπὸ Ἑρμοῦ εἰσιν, ὅντος ἀγγέλου Διὸς, Schol. Ven. εἰσιν, ὃς ἄγγελος Δ.

It may be remarked too that Διὸς in such passages denotes excellence or sanctity. Eustath. 757, 52. Ἰστέον δὲ ὡς, εἰ καὶ περὶ τοῦ ζωϊκοῦ ἐγκεφάλου ἐδηλώθη τὰ ρηθέντα, ὅμως Διὸς ἐγκεφάλος ἦν κατὰ Παιουσανίαν, κάλλιστόν τι βρῶμα· ὅποια ἴσως καὶ τὰ παρὰ τῷ Κωμικῷ εὐ ἡρτυμένα θρία τοῦ ἐγκεφάλου: 1681, 32. Τῷ, κρατερῶ θεράποντε Διὸς μεγάλῳ γενέσθην· τουτέστι βασιλεῖς Διογενεῖς καὶ Διοτρεφεῖς: 962, 37. Τὸ δὲ, Διὸς πάϊς εἶην, ἀφορμὴν τινα εὐλογον ἔχει τὸ Διογενῆ βασιλικῶς εἶναι τὸν Ἑκτορα, εἰ καὶ μὴ πραγματικῶς, ὡς καὶ Ἥρας τεχθῆναι: 18, 30. Καὶ τοίνυν οἷς μὲν τὸ εὐγενὲς καὶ βασιλικὸν ἄκρως ἐπέπρεπεν, (οἱ παλαιοὶ) ἐκ Διὸς τούτους ἐποιοῦν κατὰ γειν τὸ γένος: 600, 3. Σημείωσαι δὲ ὅτι καὶ ὁ τοῦ Διὸς χιτῶν, ὡς οἶά τι τεύχος, ἦτοι ὄπλον, ὑπόκειται εἶναι· διό φησιν, ἡ δὲ, χιτῶνα ἐνδύσα Διὸς, τεύχεσιν εἰς πόλεμον θωρήσσετο: 948, 49. Ἐλέγετο δὲ φασὶ καὶ Διὸς βάλανος, τὸ Ποντικὸν κάρυον, ὃ καὶ Ἡρακλεωτικὸν ἐκαλεῖτο. In the same way Θεὸς is used in the Old Testament to denote excellence, height, sanctity, etc. Ps. 35, 5. ὄρη Θεοῦ, 79, 11. τὰς κέδρους τοῦ Θεοῦ, Gen. 35, 5. φόβος Θεοῦ, h. e. *Maximus*, Pind. N. 9, 64. ἐν δαιμονίοισι φόβοις, Schol. μεγίστοις. These and many other passages are given in Biel's *Thes.*, to which the reader, if he wishes for further information, can have recourse. But I find the word Διὸς has even another signification: Eustath. 962, 63. Ἡχὴ δ' ἀμφοτέρων, ἵκετο αἰθέρα καὶ Διὸς αὐγὰς, ὃ ἐστὶν ἡλίου κατὰ τοὺς παλαιούς. Schol. Ven.: Ἐν τάχει τὸ μέγεθος τῆς βοῆς ἐσήμαινον εἰς ὅσον ἦρθη· Διὸς γὰρ αὐγὰς λέγει τὸν οὐρανόν· τὸ δὲ μέγιστον ἔξαγμα οὐρανοῦ ἐστὶ καὶ γῆ. The most probable interpretation is the one given by Hesychius Διὸς αὐγὰς τῆς ἡμέρας τὸ φῶς, τὸν αἰθέρα. Compare these other Glosses of Hesychius: Ὡσπερ ὁ ὀφθαλμὸς τοῦ Διὸς· ὡς ἀστραπή. Ἐλασιβροντα· ἐλαυνόμενα ὡς αἱ βρονταὶ, ἐπεὶ δοκεῖ ὄχημα τοῦ Διὸς ἢ βροντὴ εἶναι. Now it is not improbable that Διὸς ἄγγελος as applied to the Nightingale by Sophocles may mean the *Herald of Day*, (and this is one of the interpretations given by his Scholiast and by Suidas,) parti-

94 *Is the Nightingale the Herald of Day,*

cularly as the Tragedian is an acknowledged imitator of Homer. But whether this interpretation be received, or the one proposed by Hermann, no sober critic will be disposed to dispute the authenticity of the words Διὸς ἄγγελος, especially as Sappho calls the same bird ἥρος ἄγγελος, and Simonides thus characterises the swallow, and in another Fragment assigns to the Nightingale the epithet εἰαρινή. And yet we have one ingenious critic in our eye, who is still unwilling to admit their authenticity. If, however, any alteration is necessary, the one proposed by Jacobs *Spec. Emendd. in Aucult. vett. tum Gr. tum Lat.* p. 14. does the least possible violence to the text:—“*Jovis nunciæ vocabantur eæ aves, quarum e volatu auguria captari solebant. Ita columba Dodonæa vaticinans, ap. Cic. de LL. 1. Nuncia fulva Jovis miranda visa figura. Cynus in Eur. Ione 158. Ζηνὸς κῆρυξ. Luscinia vero, quantum ego scio, in reaugurali nullæ partes demandatæ erant. Hoc me adducit, ut Sophoclem scripsisse putem, Ὅρνις ἀτυζομένη ἔαρος ἄγγελος. Quod e Schol. non mediocriter firmari potest:—Διὸς ἄγγελος, ὅτι τὸ ἔαρ σημαίνει. Ὅμηρος (Od. T. 519.) Ὡς δ' ὅτε Πανδαρέου κούρη χλωρῆς ἀηδὼν Καλὸν αἰεῖδῃσιν, ἔαρος νέον ἱσταμένοιο.—Σαπφώ ἥρος ἄγγελος, ἱμερόφωτος ἀηδὼν. Ita columbæ θέρος καὶ χείματος ἄγγελοι εἰσιν, ut Myro ait in Anal. vett. Poëtt. p. 203. ; et sic illud Publii Syri, *Avi exul hyemis, titulus tepidi temporis*, de hirundine intelligendum est, quæ ver nunciat.” But it should be recollected that, if the Tragedian had said εἶαρος ἄγγελος, the words would carry along with them their own explanation, and the Schol. would have had no occasion to illustrate them so fully.*

The Scholia on the passage in Sophocles are these:—Διὸς δὲ ἄγγελος, ὅτι τὸ ἔαρ σημαίνει. Ὅμηρος (Od. l. c.) Ὡς δ' ὅτε Πανδαρέου κούρη χλωρῆς ἀηδὼν Καλὸν αἰεῖδῃσιν, ἔαρος νέον ἱσταμένοιο. Ἡ ὅτι τὴν ἡμέραν σημαίνει. Ἡ ὅτι τὰ ἑαυτῆς ἀγγέλλει κακὰ, καὶ τὴν * παραθρυλλουμένην (περιθρ. Brunek.) ἀγγελίαν, καὶ τὸ πάθος. Ἡ ἄγγελον εἶπεν, ὅσον τέρας, καὶ τὸ παρ' αὐτοῦ (αὐτῆς Br.) γηγνόμενον εἰς τεραστοίαν (τερατείαν Br.) τῆς φύσεως. Καὶ Σαπφώ ἥρος ἄγγελος, ἱμερόφωτος ἀηδὼν. Alter Schol.: Ἡτοι σημαίνουσα τὸ ἔαρ, ὅπερ ἐστὶ τοῦ Διὸς, ἡ ἥχητική, ἡ ἀτυζομένη, ἥτις αἰεὶ θρηνεῖ τὸν Ἴτυν. Triclin.: Διὸς ἄγγελος, ἡγουν ἡ ἀηδὼν, διὰ τὸ τὸν ἐπ' αὐτῇ γενόμενον ἔλεον τοῦ Διὸς πᾶσιν ὑποδεικνύειν ἢ μαρτυρεῖν αὐτὸν φιλόανθρωπον. Ἡ ὅτι δι' αὐτῆς ὁ Ζεὺς τὸ ἔαρ ἐρμηνεύει. Ἡ διὰ τὸ ἐν ἔαρι κατάρχεσθαι τῆς ὥδης, ὅτε τὰ Διαισία ἐγένετο, ἥτις ἐστὶν ἡ ἑορτὴ τοῦ Διός. Suid.: Ἀηδὼν καὶ ἀηδοῦς· ὡς Σαπφὼ κατὰ Μιτυληναίους.—Καὶ αὖθις Ἄλλ'

* “H. l. proculdubio sic leg. et integritati suæ restituendus est: Ἀηδὼν καὶ ἀηδὰ, ἀηδοῦς. Vocem enim ἀηδὰ, quæ in omnibus Edd. desideratur, ad

ἰμέ γ' ἂ σπονόεσσ' ἄραρε φρένας, ἂ "Ιτυν αἰὲν, "Ιτυν γ' ὀλοφύρεται
 ὄρνις ἀτυζομένα Διὸς ἄγγελος.—Διὸς δὲ ἄγγελος ἡ ἀηδών, ὅτι [adde,
 τὸ] ἔκρ σημαίνει, ἡ ὅτι τὴν ἡμέραν. Καὶ "Ομηρος· Χλωρηὶς ἀηδών.
 *Ἡ ὅτι τὰ ἑαυτῆς ἀγγέλλει κακὰ, καὶ τὴν θρυλλουμένην ἀγγελίαν καὶ
 τὸ πάθος. *Ἡ ἄγγελος, οἷον τέρας, τὸ παρ' αὐτῆς γινόμενον εἰς τερα-
 τείαν τῆς φύσεως. Καὶ Σαπφώ· "Ἡρος ἄγγελος, ἡμερόφωνος ἀηδών.
 'Αηδὼν δὲ ἀηδόνας, συστέλλει. Etym. M.: Χλωρὶς ἀηδών· ἀπὸ τοῦ
 χρώματος, ἡ διότι ἐν ἔαρι φαίνεται, ὅτε πάντα τὰ χλωρά. Οἱ δὲ,
 τὴν χλωροῖς ἡδομένην. Κρεῖττον δὲ τὸ πρῶτον· τοιαύτην γὰρ τὴν
 πτέρωσιν ἔχει. Καὶ Σιμωνίδης· Εὐτ' ἀηδόνες πολυκάτιλοι, χλωραύ-
 χενες, Εἰαριναί. " Foitasse scr. χλωρηὶ ex Od. T. (518.) Cum
 τὰ χλωρὰ repetendum e præced. φαίνεται, aut absque articulo
 leg. ὅτε π. χλ., subaudito verbo substantivo, Cum omnia sunt
 viridia." Sylb. " Etym. M. Ms. Dorv. Χλωρηὶς—ἡ δὲ (pro οἱ
 δὲ)—ἄλλοι (pro κρεῖττον)—ἔχει. Σιμωνίδης." Gaisford ad Simonid.
 Fr. 158. Pseudo-Did. ad Od. T. l. c.: Χλωρηὶς· ἥτοι ἐν χλωροῖς
 διατρίβουσα, ἡ ἅμα τοῖς χλωροῖς φαινομένη· ἔαρος γὰρ φαίνεται. *Ἡ
 διὰ τὸ χρωμα, καὶ παρὰ Σιμωνίδην, (l. Σιμωνίδην) δὲ χλωραύχενες λέ-
 γονται αἱ ἀηδόνες. Eustath. 710. Bas.: Χλωρηὶς δὲ ἀηδών, ἡ ὡς ἐν
 χλωροῖς φασὶ διατρίβουσα, ἡ ὡς ἅμα τοῖς χλωροῖς φαινομένη. "Ἐαρος
 γὰρ φαίνεται. *Ἡ διὰ τὸ χρωμα. Διὸ φασὶ καὶ παρὰ Σιμωνίδην
 χλωραύχενες αἱ ἀηδόνες λέγονται.

Etym. M.: 'Αηδόνα· ᾠδὴν καὶ γλωσσίδα. Οἱ δὲ, χελιδόνα. " Er-
 rorem hic subesse, recte monet Verh. ad Anton. L. 11. p. 80." Bekker. But I do not doubt the authenticity of the word χελι-
 δόνα. Among the innumerable dialects of Greece, it is not
 impossible, or even improbable, that the word, used by one
 people to denote a *Nightingale*, might in the language of another
 signify a *Swallow*; and I leave the ingenuity of the reader to
 determine whether Sappho has so used the word in the Frag-
 ment, "Ἡρος ἄγγελ', ἡμερόφων' ἀηδοῖ. Certainly Simonides ap.
 Schol. Aristoph. Av. 1410. has :

"Ἀγγελε κλυτὰ ἔαρος ἀδυόδμου, κυανέα χελιδοῖ.

Publius Syrus also says of the *Swallow*, *Avis exul hyemis, titulus tepidi temporis*.

This Fragment of Sappho forms the 73d. in the collection of Dr. Blomfield (Mus. Crit. Cant. 1, 28.) and occurs in Volger's

sensum h. l. supplendum necessariam esse manifesto patet. VV. κατὰ
 Μιτυληναίους esse nothas et παρεμβεβλημένας non dubito, quoniam a sensu
 h. l. omnino alienæ sunt." Kust. The sense and the integrity of the
 passage will be sufficiently obvious, if you read it thus: "Αηδών καὶ ἀηδών,
 ἀηδούς, κατὰ Μιτυληναίους, ὡς Σαπφώ: l. c. in the verse, "Ἡρος ἄγγελ', ἡμερόφων'
 ἡ δει.

96 *Is the Nightingale the Herald of Day,*

collection p. 118. It is remarkable that both are silent about the lections of Suidas, ἡμερόφωνος—ἀηδοῖ, and that the corrections of Bentley (in Walpole's *Specimens of Scarce Translations of the 17th Century* p. 87.) 'Ἦρος ἄγγελ', ἡμερόφων' ἀηδοῖ, noticed by me in the *British Critic*, Nov. 1813. p. 489. have escaped the memory or the notice of Dr. Bl. If any critic is inclined to refer the word ἀηδοῖ to the *Swallow*, he must of course read ἡμερόφων', *Diei nuntie*, as ἡμερόφων' is an epithet altogether inapplicable to birds, of which the Comedian has contemptuously said, Βάτρ. 93. χελιδόνων μουσεῖα, Eustath. 1914, 29. But, even if we consider ἀηδοῖ to refer to the *Nightingale*, I have a double reason for preferring ἡμερόφων', 1. because it was more natural for the Poet, who had characterised this bird as *the harbinger of spring*, to complete the description by speaking of it as *the herald of day*, 2. because there is a lexicographical objection to the structure of the word ἡμερόφων', the use of which can scarcely be allowed to a poetess at once so chaste and so ancient as Sappho. However, I cannot lay too much stress on the second objection, because I have myself restored the word to a Fragment of Alcman in *Classical Journal* 51, 163-4.¹ "Adj. Ἰμερος, *Desiderabilis, Desiderium excitans, Dignus qui desideretur*. Sed reddi etiam potest *Amabilis, Suavis*. Affertur ex Anthol. et in superlativo gradu ἡμερώτατον κάλλος. Ab Hesychio ἡμέρων exp. ἐρασμῶν, ποθεινῶν: ἡμεροι autem, ποθεινοὶ et ἐπιθυμητοί, necnon ἀγαθοί, ἐραστοί, ἀγαπητοί, ἀγαστοί. Rarum tamen esse puto vocis hujus usum pro adj. nomine, licet inveniatur et comp. ἡμερόφωνος in eod. libro pro *Dulciloquus*." H. Steph. Thes. "Ἰμερος, adj. Wakef. ad Bion. 6, 10. et in Addendis ad h. l., Antip. Sid. 76. Thess. 29. Jacobs Anth. 9, 296. ("Ἰμερα δακρύσασα πυρῆς ἐπι, ἡμερα Vat. Cod. utroque loco.") Schæf. Mss. (in *New Greek Thes.* p. 1281. d.) "Nonn. D. 1, 67. (καὶ Ἰμερος ἔπλετο ναύτης.) Ἰμερόφωνος, Theocr. (28, 7. «Χαρίτων ἡμεροφώνων ἱερὸν φυτόν.) Nonn." Wakef. Mss. "Ἠμερόφωνος affert et Schneider. Lex. e Simonidis versu, ubi pulcre lusciniā dicitur ἦρος ἄγγελος, *Veris nuntius*, et ἡμερόφωνος, *Diei nuntius*." New Gr. Thes. l. c. The Editors would more correctly have said *nuntia*, and considered Schneider as referring not to Sappho under the name of Simonides, (as if written by Schn. in a mistake,) but to this Fragment of Simonides, Ἠμερόφων' ἀλέκτωρ. "Ἠμερόφωνος, *Diem inclamans s. vocans, i. e. lucem, de gallo gallinaceo dictum a*

¹ In the place referred to I should not, in correcting the words of the Poet Dionysius, have omitted the mention of G. Burges's ingenious and plausible conjecture, which occurs in *Class. Journ.* 48, 375.

Simonide ap. Athen. (374. Σιμωνίδης ἡμερόφων' ἀλίκτωρ ἔφη.) Sic ab Ovidio, *Lucis prænuntius ales*. Sed in vulg. Edd. Athenæi ἡμερόφωνος cum i perperam legitur." H. Steph. Thes. "Censeo verius ἡμερόφωνος, *Diei nuntius*." Casaub. "At non ἡμερόφωνος, sed ἡμερόφων' scribitur cum in editis, tum in Ms. A., e quo certe nulla varietas enotata. In Epit. hæc desunt. Reperiri autem v. ἡμερόφωνος, pro *Dulciloquus*, in Anthol., annotavit H. Steph. ; tenuitque illud h. l. Dalecamp. *Dulci voce amabilis*, Latine reddens. At equidem facile Casaubono assentior, cui ædem quoque H. Steph. præiverat, mendosam esse h. l., ubi de gallo gallinaceo agitur, scripturam per i, et ἡμερόφων' potius scriptum oportuisse." Schweigh. While Bos ad Thom. M. 34. has given the right word ἡμερόφων', Professor Gaisford ad Simonid. Fr. 130. p. 395. has silently followed the corrupt reading ἡμ., which would be yet less applicable to the *Cock* than to the *Swallow*.

I now come to grapple with the principal object of this Essay, which is to prove that the Nightingale sings by *day*, as well as by *night*. He, who is disposed to deny the fact, will think that he has sufficiently disarmed my arguments, if he produces the opposite testimony of Shakspeare:—

"The Nightingale, if *she should sing by day*,
When ev'ry goose is cackling, would be thought
No better a musician than the wren."

But this observation must be taken with some restriction. The Nightingale's general habit is not to sing in the middle of the day, but at night. It is a solitary bird, and therefore naturally shuns "the busy hum of men" in broad day. But it does not thence follow that it does not pay its orisons to its great Creator at the earliest blush of dawn. The testimony of Philostratus p. 665=18. Boiss. is most decisive on the point:—Καὶ οὐπω, ξενε, τῶν ἀηδόνων ἤκουσας, οἷον τῷ χωρίῳ ἐναγτικίζουσιν, ἐπειδὴν δαίλη τε ἤκη καὶ ἡμέρα ἀρχηται. It is very true that the Poets foreign and domestic, ancient and modern, universally address the Nightingale as the *bird of night*; and the reason is obvious:—because the night is better suited to the purposes of poetry. After all, the best and the readiest way of settling the dispute is to appeal to the Naturalists, and that appeal I shall now make.

"This bird, so deservedly esteemed for the excellence of its song, is not remarkable for the variety or richness of its colors: it is somewhat more than six inches in length; its bill is brown, yellow on the edges at the base; eyes hazel; the whole upper part of the body is of a rusty brown, tinged with olive; the under parts pale ash-color, almost white at the throat and vent; the quills are brown, with reddish margins; legs, pale brown. The

male and female are very similar.—The following animated description of it is taken from the ingenious author of the *Histoire des Oiseaux*:—‘*The leader of the vernal chorus begins with a low and timid voice, and he prepares for the hymn to Nature by essaying his powers and attuning his organs; by degrees the sound opens and swells—it bursts with loud and vivid flashes—it flows with smooth volubility—it faints and murmurs—it shakes with rapid and violent articulations—the soft breathings of love and joy are poured from his inmost soul, and every heart beats unison, and melts with delicious languor. But this continued richness might satiate the ear—the strains are at times relieved by pauses, which bestow dignity and elevation. The mild silence of evening heightens the general effect, and not a rival interrupts the solemn scene.*’ *The Nightingale is a solitary bird, and never unites in flocks like many of the smaller birds, but hides itself in the thickest parts of the bushes, and sings generally in the night.*’ Bewick’s Hist. of Birds 1, 199.

“The Nightingale, though greatly and deservedly esteemed for the excellence of its song, is not remarkable for variety or richness of colors. The length is about 6 inches; the upper parts of the body are of a rusty-brown color, tinged with olive; the under-parts are of a pale ash-color, almost white at the throat and belly. From the dissections of several birds made by Mr. J. Hunter, at the request of the Hon. Daines Barrington, it appears that in the best singers the muscles of the larynx were the strongest. Those in the Nightingale were stronger than in any other bird of the same size. When we consider the size of many singing birds, it is really amazing to what a distance their notes can be heard. It is supposed that those of a Nightingale may be heard above half a mile, if the evening be calm. *Nightingales are solitary birds; never associating in flocks like many of the smaller birds, but hiding themselves in the thickest parts of hedges and bushes, and seldom singing but during the night.* Mr. Barrington once kept a very fine Nightingale for 3 years, during which time he paid a particular attention to its song. Its tone was infinitely more mellow than that of any other bird; though at the same time by a proper exertion it could be excessively brilliant. When this bird sang its song round, in its whole compass, he observed 16 different beginnings and closes; at the same time that the intermediate notes were commonly varied in their succession with so much judgment, as to produce a most pleasing variety. Another point of superiority in the Nightingale is its continuance of song without a pause; which Mr. Barrington observed to be sometimes not less than 20 seconds. Whenever respiration, however, became necessary, it was taken with as much judgment as by an Opera-singer. The Nightingale seems to have been fixed upon almost universally as the most exquisite of singing birds; which superiority it certainly may boldly

challenge. One reason, however, of this bird's being more attended to than others is *that it sings in the night*. Hence Shakspeare says :

The Nightingale, *if she should sing by day,*
When ev'ry goose is cackling, would be thought
No better a musician than the Wren."

Bingley's Animal Biography 2, 183.

"The *Nightingale* is a musician of the first order among the inhabitants of the groves. *When all the birds, who during the day cheered us with their melody cease to be heard, then the Nightingale tunes her voice to animate the woods and groves.* When we listen to the thrilling sounds of her voice, we are apt to conclude that the bird must be large, that her throat must have uncommon strength ; and the inimitable charms of her melodious accents make us presume that in beauty she surpasses all other birds. But in vain do we seek these perfections in the Nightingale : she is a bird of a mean appearance, the color, form, and the whole exterior of which have nothing attractive or majestic ; little, that appears to advantage. Nature, however, to compensate for her plainness has given her a voice, the charms of which are irresistible. Listen to her long, quavering notes—what richness, variety, sweetness, and elegance ! When she begins to sing, she seems to study beforehand the melodious accents, which she is going to pour forth. She begins softly, then the notes swell gradually, and succeed each other with the rapidity of a torrent. She proceeds from grave to sprightly notes ; from simple sounds to the wildest warblings ; from the lightest turns and quavers to languishing sighs ; and in each, possesses the art of pleasing the ear. This bird may give rise to a number of useful and edifying thoughts. For instance, we may learn from her this truth, that homeliness of body is sometimes united with amiable qualities, and does not preclude mental beauty. How unjustly do those act, who, attaching themselves only to the features of the face, and qualities merely external, neither praise nor blame any thing, but what strikes their senses ; and who despise or treat with asperity those of their fellow creatures, who have bodily defect. let us learn to judge with more equity. Yes, a man deprived of the advantages of figure and fortune, may manifest in his conduct a wise and holy mind, and thus render himself worthy of our esteem. The perfections of the soul alone give a man true merit, and render him worthy of admiration : other things can only seduce those, who are incapable of estimating wisdom and virtue. Have we not seen persons, who were neither distinguished by birth nor fortune, render the most important services both to the Church and the State ? Often ill-proportioned or deformed persons have shewn more magnanimity of soul than those, who were favored with the most beautiful and majestic form. This is a lesson, not to trust to appearances. Often

100 *Is the Nightingale the Herald of Day,*

those, whom we dare to despise, are found to be superior to ourselves. When we hear the skilful harmony of the Nightingale, should it not naturally lead us to that God, who is the Author of this talent? What wisdom must there be in the formation of this bird, which makes it capable of such sounds! *Lungs so delicate, as those of the Nightingale, the motions of which are so violent, must be easily hurt, had they not the singular advantage of being attached to the vertebræ of its back by a multitude of strong fibres. The opening of the windpipe is very wide, and this doubtless contributes much to the variety of its notes; which, while they charm the ear, may fill the soul with a sweet and pious delight. May we not here discover evidences of a wise and gracious Providence, and be excited by the songs of the Nightingale to glorify the Author of Nature? Amiable songstress, I will not leave thee, till I have learned of thee to celebrate thy Creator and mine! Pour by thy songs gratitude into the hearts of the many insensible mortals, who in these cheerful days contemplate with indifference the beauties of the creation!*" Sturm's Reflections on the Works of God in Nature and Providence 2, 257.

"The music of the Nightingale is exquisitely soft, and most delightfully modulated; and the little songster is the more endeared to us *for being vocal only in the night*, when the other warblers of the grove are silent." Natural History for Children 2, 141.

Aristot. H. A. 1, 486. Schn.: "Ἡ δὲ ἀηδὼν ᾗδει μὲν συνεχῶς ἡμέρας καὶ νύκτας δεκαπέντε, ὅταν τὸ ὄρος ἤδη δασύνηται· μετὰ δὲ ταῦτα ᾗδει μὲν, συνεχῶς δ' οὐκέτι· τοῦ δὲ θέρους προϊόντος ἄλλην ἀφήσει φωνὴν οὐδὲ τραχείαν καὶ ἐπιστροφῇ, ἀλλ' ἀπλήν· καὶ τὸ χρώμα μεταβάλλει, καὶ ἔν γε Ἰταλίᾳ τὸ ὄνομα ἕτερον καλεῖται περὶ τὴν ὥραν ταύτην. Φαίνεται δ' οὐ πολὺν χρόνον· φωλεῖ γάρ. Scaliger in Theophr. C. Pl. p. 290.:—"Non est verum, aves toto corpore mutari; nam mutare pennas, quid id tandem est? quid etiam mutare vocem? Mutat etiam per ætatem homo vocem. Ideo dicit, δοκεῖν ἐτέροvs. Sane Luscinia tam a verno suo cantu diversum canit sub autumnum, ut nulla ratione persuaderi possit agrestibus, eandem esse avem. Non ergo licuit ei dicere, ἰὼν ὀλῶν. Non enim verum est, omnem corporis mutari partem. Notabis omnino." See the *New Greek Thesaurus* p. 1284. c. "Hæc avis pulcherrime inter omnes aves, (nisi cuculis hanc laudem conferre et asino auscultare velis,) cantat, et tamen corpore est pusillo et admodum obscuro: unde Lacon apud Plut. *Apophth. Lacon*. æstimans corpus ex claritate vocis, cum devoraret lusciniam, et videret parum carnis inesse, dixit, *Vox es prætereaque nihil*. Admirandum autem est in tam parvo corpusculo tantas posse esse vires, *ut sine intermissione canat non tantum integros dies, verum etiam per noctes*. Nam quamprimum sylvæ incipiunt frondescere, ex latebra sua prodit, *et 15 diebus et noctibus assiduo cantillat*: unde natum est Proverbium, *Somnus luscinia*, de illis, qui summam diligentiam adhibent.

Post illos 15 dies adhuc quidem cantat, sed non amplius assiduo. Quando æstus augetur, pulcherrimam modulationem intermittit, et alia utitur voce, sed non tam varia et suavi. Non igitur diu canit, tum ne fatigetur, tum ne satietur. Utroque enim modo fieret, ut cantus ipsius vilesceret. Mares magis sunt vocales et cantores, quam feminæ; contrarium fit inter illum utrumque sexum humanum." Wolfgangi Franzii Historia Animalium p. 488.

"*Lusciniis diebus ac noctibus continuis quindecim garrulus sine intermisso cantus*, densante se frondium germine, non in novissimum digna miratu ave. Primum tanta vox tam parvo in corpusculo, tam pertinax spiritus. Deinde in una perfecta musicæ scientia modulatus editur sonus: et nunc continuo¹ spiritu trahitur in longum, nunc variatur inflexo,² nunc distinguitur conciso,³ copulatur intorto,⁴ promittitur revocato,⁵ infuscatur⁶ ex inopinato; interdum et secum ipse murmurat;⁷ plenus,⁸ gravis, acutus, creber, extensus; ubi visum est, vibrans, summus, medius, imus; breviterque omnia tam parvulis in faucibus, quæ tot exquisitis tibiæ tormentis⁹ ars hominum excogitavit: ut non sit dubium hanc suavitatem præmonstratam efficaci auspicio, quum in ore Stesichori ce-

- ¹ "Id carmine expressit haud invenusto vates non ignobilis:
nunc ceu rudis, aut incerta canendi
Projicit in longum, nulloque plicabile flexu
Carmen init, simili serie, jugique tenore
Præbet iter liquidum labenti in pectore voci."

Harduin.

² "Variat sonum inflexo spiritu, quum præsertim cantus crispatur, *il fredonne*." Harduin.

³ "Cæsivariato cantu, sive sibilis intercisis, eodem intervallo nihilominus continuatis." Harduin.

⁴ "Quum multiplicis vocis modulos tremulo gutture ac veluti contorto spiritu, ingeminat: Galli vocant *Roulemens*; quidam, *Roulades*." Harduin.

⁵ "Non jam emittens foris, sed intus revocans spiritum ac veluti resorbens, sibilum interim edit una contentione perpetuum, ac longiuscule productum. Sic paulo ante s. 29, de tetraonibus, *Moriuntur spiritu revocato*." Harduin.

⁶ "Obscuriorem vocem assimilat, ut aliam avem canere potius quam lusciniam putes." Harduin.

- ⁷ "*Il gazouille*. Satis eleganter idem Poëta:
Ex inopinato gravis intonat, et leve murmur
Turbinat introrsus."

Harduin.

⁸ "Nunc æquabili vocis sono, nunc gravi ac submissiore, nunc acuto elatoque utitur, *Il contrefait la fausset*. Nunc eosdem sonos celeritate maxima devolvit, nunc eosdem protrahit longius. Quum lubet, summum vocis sonum affectat, *le dessus*; medium, *la taille*; imum, *la basse contre*." Harduin.

⁹ "Hoc est, instrumentis, quibus excogitandis concinnandisque apte hominum torquentur ingenia." Harduin.

102 *Is the Nightingale the Herald of Day,*

cinit infantis. Ac ne, quis dubitet artis esse, plures singulis sunt cantus, nec iidem omnibus, sed sui cuique. Certant inter se, palamque animosa contentio est. Victa morte fuit sæpe vitam, spiritu prius deficiente, quam cantu. Meditantur aliæ juniores, versusque, quos imitentur, accipiunt. Audit discipula intentione magna, et reddit; vicibusque reticent. Intelligitur emendatæ correptio, et in docente quædam reprehensio. Ergo servorum illis pretia sunt: et quidem ampliora, quam quibus olim armigeri parabantur. Scio sestertiis sex, candidam alioquin, quod est prope inusitatum, vænisse, quæ Agrippinæ Claudii principis conjugii dono daretur. Visum jam sæpe, jussas canere cepisse, et cum symphonia alternasse: sicut homines repertos, qui sonum earum, addita in transversas arundines aqua, foramen inspirantes, linguæque parva aliqua opposita mora, indiscreta redderent similitudine. Sed ex tantæ tamque artifices argutiæ a quindecim diebus paulatim desinunt, nec ut fatigatas possis dicere, aut satiatas. Mox æstu aucto in totum alia vox fit, nec modulata aut varia. Mutatur et color. Postremo hieme ipsa non cernitur. Linguis earum tenuitas illa prima non est, quæ ceteris avibus. Pariunt vere primo cum plurimum sena ova." Plin. 10, 43.

"It would perhaps be still more difficult to give a perfect translation of this passage from Pliny, than of the Fable of Strada. The attempt, however, has been made by an old English Author, Philemon Holland; and it is curious to remark the extraordinary shifts, to which he has been reduced in the search of corresponding expressions:

Explorat numeros, chordaque laborat in omni.

‘Surely this Bird is not to be set in the last place of those, that deserve admiration; for is it not a wonder that so loud and clear a voice should come from so little a body? Is it not as strange, that shee should hold her wind so long, and continue with it as shee doth? Moreover, she alone in her song keepeth time and measure truly; shee riseth and falleth in her note just with the rules of music and perfect harmony; for one while, in one entire breath she drawes out her tune at length treatable; another while she quavereth, and goeth away as fast in her running points; sometime she maketh stops and short cuts in her notes; another time she gathereth in her wind, and singeth descent between her plain song; she fetcheth in her breath again, and then you shall have her in her catches and divisions: anon, all on a sudden, before a man would think it, she drowneth her voice, that one can scarce heare her; now and then she seemeth to record to herself, and then she breaketh out to sing voluntarie. In sum, she varieth and altereth her voice to all keies: one while full of her largs, longs, briefs, semibriefs, and minims; another while in her crotchets, quavers, semiquavers, and double semiquavers; for at one time you shall hear her voice full of loud, another time as low;

and anon shrill and on high ; thick and short, when she list ; drawn out at leisure again, when she is disposed ; and then, (if she be so pleased,) shee riseth and mounteth up aloft, as it were with a wind-organ. Thus shee altereth from one to another, and sings all parts, the treble, the mean, and the base. To conclude, there is not a pipe or instrument devised with all the art and cunning of man, that can afford more musick than this pretty bird doth out of that little throat of her's.—They strive, who can do best, and one laboreth to excel another in variety of song and long continuance ; yea, and evident it is that they contend in good earnest with all their will and power : for oftentimes she, that hath the worse, and is not able to hold out with another, dieth for it, and sooner giveth she up her vitall breath, than giveth over her song.' It must be remarked that Strada has not the merit of originality in his characteristic description of the song of the Nightingale. He found it in Pliny, and with still greater amplitude and variety of discrimination. He seems even to have taken from that Author the hint of his Fable." Tytler's Essay on the Principles of Translation p. 337. Ed. 2d.

The verses of Strada are quoted in *Classical Journal*, 33, 179. Though there may be some truth in the observation of Lord Woodhouslee about Philemon Holland's translation of Pliny's words, yet some allowance must be made for the variation, which time has made in the terms of the musical art.

Naturalists speak of the Nightingale as being the only bird, which sings after sunset ; and I should be glad to be informed whether this is really the fact ? In the present year about one month earlier than the Nightingale was ever known to sing in Norfolk, according to the accurate observations of Mr. Marsham and Lord Suffield¹ made during a long course of years, I frequently in my early and late walks in the neighbourhood of Thetford, but for the first time on Febr. 3d., in the present year, heard what might pass for the Nightingale's song, but what was supposed to be the song of the Missel Thrush, Shirite, or Storm-cock, *Turdus Fiscivorus Linn.*, *La Drainè Buff.* But, as writers on natural history do not attribute to the Missel Thrush the faculty of singing after sunset, I have doubted whether it was not the Nightingale itself.

¹ According to this paper, (which is entitled *Lord Suffield's Remarks on Mr. Marsham's Indications of Spring*, printed on one large sheet,.)

THE NIGHTINGALE SINGS

Earliest	1752	April 7th
Latest	1792	May 19th
Greatest Difference	observed in 59 years	42 days
Medium-Time	1764	April 28th.

Of the interesting descriptions of the Nightingale's song, which have been quoted, Pliny's will be allowed by the reader of taste and discernment to deserve the prize for its accuracy and its eloquence.

It is a singular fact that the peculiarity in the formation of the Nightingale, noticed by Sturm, has not been remarked by our professed Naturalists, Bewick and Bingley.

On the epithets *ποικιλοδαιρος*, *χλωρης*, and *χλωραύχην*, applied to the Nightingale by Hesiod, Homer, and Simonides, the reader will find abundant information in the *New Greek Thesaurus* p. 1283. d—1286. a.

Some particulars respecting the Nightingale are given by Beckmann ad Antig. Caryl. p. 10—12., which merit perusal.

The learned reader is well aware that the Greek Poets are in the habit of calling themselves and of being called *Nightingales*; and may I venture to express a pious hope that the time is not very distant, when the following words will be verified in the double sense? Apul. Flor. 3. *Luscinia in solitudine Africana canticum adolescentia garriunt.*

The Nightingale, it seems; on the authority of Aristotle, whom Pliny follows, but about whose assertion modern Naturalists are silent, can sing for 15 days and nights without intermission; and I may be excused for taking as many pages to describe its song and its habits.

E. II. BARKER.

Thetford, Nov. 1822.

HEBREW CRITICISM.

דַּאָת ה' רַאשִׁית דֵּעַת.

THUS said the wisest man that ever lived, and no one, who is able to reflect, can dispute the truth contained in this sentence. Without this knowledge all other knowledge is useless. The fear of the Supreme Being is the only means by which we are restrained from extravagance and folly in prosperity, and assisted and supported in adversity. But the only way to acquire this knowledge is doubtless to walk in that path in which the Supreme Being himself has commanded us to walk in many parts of the Holy Scriptures. But how can we understand the Holy Scrip-

tures unless we understand the Hebrew language in which they were originally written, or have a correct and literal translation of it in our own vernacular tongue. It must be confessed that there are not many persons to be found who are sufficiently acquainted with the Hebrew to enable them to understand them in the original, and few if any good translations are to be found. The English authorized version is defective, and in many places erroneous.

To translate one language into another is at all times attended with many difficulties; and every one who is acquainted with Hebrew will allow, that of all other languages the Hebrew is the most difficult to be translated into the modern languages. Besides the parabolical and allegorical expressions which we find in all ancient languages, and especially in the Hebrew, the tendency of the latter to equivocal expressions, adds, in no trifling degree, to its difficulties. It is, therefore, not to be wondered at that most, if not all, translations of the Holy Scriptures into the modern languages are very defective, and particularly those which have been translated by persons, who were not only not sufficiently acquainted with the spirit of the Hebrew language, but also ignorant of the customs and manners of the Jews. These difficulties are considerably augmented by a negligent reading of the Hebrew, which may easily occur on account of the defect of characters for the vowels: for instance, in the authorized English version we find that שׁוֹר has been read שׁוֹר.

The Holy Scriptures form an undivided whole, every verse of which is connected with the rest; and in those parts where it seems that a verse is abrupt and separate, the relation or connexion of such verse will always be found in another part. For instance, Gen. 3, 14. where the Almighty is represented as cursing the Serpent, saying, "Thou art cursed from all cattle, and from every beast of the field," has relation to Gen. 1. 24, 25. Therefore, if it were rendered, as it is in the English Bible, "thou art cursed *above* all cattle, and *above* every beast of the field," it would imply, that all other beasts were cursed, and that would be unreasonable, and unworthy the Supreme Being, who is altogether just and righteous. We find that the *beasts only* were not blessed on their creation, and the reason is obvious, because if the Creator had once blessed them, he could not afterwards consistently curse the Serpent, which belongs to the *beasts*, according to Gen. 3, 1. "The Serpent was more crafty than any *beast* of the field."

The Hebrew text of Gen. 3, 14. is as follows :

ארור אתה מכל הבהמה ומכל חית השדה : It appears the Translators of the English Bible were misled by the מ prefixed to the word כל *all*, considering it was the מ *comparativum*, as in Lev. 21. 10. והכהן הגדול מאחיו *and the priest who is greater than his brethren, or great above his brethren* ; in this place the מ is truly a מ *comparativum*, but it seems that the translators of the English Bible forgot, that מ is comparative only when it is prefixed to a noun following an adjective, or to a verb which has an allusion to bodily or mental properties ; as in the following instances : Gen. 25. 23. ולאם מלאם יאמץ Genesis 29. 30. ויאהב ותרב משאת בנימן ממשאת Gen. 43. 34. והכהן הגדול מאחיו כלם 1 Kings 4. 30. ותבן חכמת שלמה מחכמת כל בניקדם ויחכם מכל האדם Gen. 4. 31. But the being cursed cannot be considered as a property either of the mind or body, particularly if we reflect that the word ארור *arur*, if literally rendered, signifies, *be execrated*, that is, *be ejected from the whole* ; and even if we were to allow, that the being ejected, or separated from the whole were a property, such a property could not be said to be capable either of increase or decrease. The word ארור *arur*, is the participium præteritum passivum of the root ארה, but doubtless this root itself is derived from the root ריר or רור *to spit*, thus we find Lev. 15. 3. רר בשרו את זובו *his flesh spit out its flux* : and thus we find ערה where the א is changed into ע, according to the custom of the Hebrew language, letters of the same organ being often interchanged. This word signifies also *to evacuate, to pour out*. To this root also the word עירי seems to belong, which signifies *childless, or standing alone, separated, ejected from the natural rules*, by which one produces and leaves his resemblance after death. The middle clause of Gen. 3. 14. before quoted, should be rendered thus : *Thou art ejected from all cattle, and from every beast of the field.*

Another proof, that the translators of the English Bible did not always consider the connexion of one part of Scripture with another, will be found in their translation of Gen. 49. 6. This passage in Hebrew is read thus : כי באפם הרנו איש וברצנם עקרו שור, and it is rendered in the English version thus : "*for in their anger they slew a man, and in their self-will they DIGGED DOWN A WALL.*" Every one, who is acquainted with the historical part of the Pentateuch, knows, that the indignation of Jacob against his two sons Simeon and Levi was caused by their cruelty to Sechem and Chamor, and to their brother Joseph. He says, therefore, in the first clause of the 7th verse, *Execrated be their anger, for it is violent, and their wrath,*

because it is cruel: the former part alludes to their violence to Sechem and Chamor, and the latter to their cruelty to Joseph. In like manner the former part of the latter clause of the 6th verse alludes to their treatment of Sechem and Chamor, and the latter part to their cruelty to Joseph. But how can Joseph be compared to a wall? and what meaning is there in the expression, "*they digged down a wall?*" the Hebrew term, rendered in the English Bible *digged down*, is עקר from עקר to *eradicate, to enervate*; and if the translators had reflected that Joseph was compared by Moses in his blessing, Deut. 33. 17. to a bullock, (probably considering his two sons, each of whom became a separate, mighty, and powerful tribe, as the two horns of a bullock) they would not have read שור a wall, but שור a bullock. This part of the clause should be rendered thus: *in their self-will they enervated a bullock.*

It is surprising that for the space of upwards of 2,600 years, no one translator or commentator has entered into the spirit of the 29th Psalm, which was penned by David: only the writer of "*the Zoar*," a mysterious comment on the Pentateuch, seems to give a hint concerning it. If we attentively consider this Psalm, and particularly the English version of it, we find no connexion in it. We are told, for instance, in the third verse, "*the voice of the Lord is upon the waters.*" If this is to be understood according to the usual meaning of the words, the following question arises concerning this voice, namely, where is it not? and this question is applicable to all the verses in which the word voice is used: moreover, the second clause of the 9th verse and the whole of the 10th verse, which are thus rendered in the English Bible, "*and in his temple doth every one speak of his glory. The Lord sitteth upon the flood: yea, the Lord sitteth king for ever,*" would have no connexion whatever with the other verses.

It was customary with the Poets of all nations to compose a national poem, which they usually commenced by invoking the assistance of some powerful and intelligent being, as we find Ovid and other ancient poets invoked the Muses, so likewise David seems to have acted in the same way: in the height of his ecstasy he invoked the patriarchs, and he seems to hear the voice of every one of them. The Psalm, therefore, would be properly rendered thus:

Psalm 29.--A Psalm of David.

1. Ascribe to the Eternal Being, ye sons of the Mighty,
ascribe to the Eternal Being glory and strength.

2. Ascribe to the Eternal Being the glory of his name : worship the Eternal Being in the beauty of holiness.

3. A voice ! The Eternal Being is upon the waters : the Almighty of glory causes the thunder ! the Eternal Being is upon the great waters.

4. A voice ! The Eternal Being is powerful ! A voice ! The Eternal Being is full of Majesty !

5. A voice ! The Eternal Being rends the cedars : and the Eternal Being will rend the cedars of Lebanon !

6. And he makes them skip like a calf ; and Lebanon and Sirion like a young rhinoceros.

7. A voice ! The Eternal Being divides the flames of fire !

8. The Eternal Being shakes the wilderness ! the Eternal Being makes the wilderness of Kadesh to tremble !

9. A voice ! The Eternal Being makes the hinds to calve, and unrobes the forests ! and in his temple the whole universe speaks of his glory !

10. The Eternal Being presided over the flood ! and the Eternal Being will preside as king for ever !

11. The Eternal Being will give strength to his people : the Eternal Being will bless his people with peace.

ENGLISH LATINITY.

AFTER all the pains taken during a long initiation at school and college, how seldom is the mystery and craft of writing Latin acquired by an Englishman ! Although neither the *copia verborum* nor the *lucidus ordo* may be wanting, yet still in the best specimen one is either disgusted with a mere *cento* of phrases culled from the earliest and latest, the best and worst periods of Roman literature, or else some unfortunate expression compels one to exclaim

So Roman, yet so English all the while.

The only exception, that the writer of this ever met with, was in the case of Charles Skinner Matthews, formerly of Trinity, and subsequently a fellow of Downing, College, Cambridge. The splendor of his talents was known but to few ; but to those few, the regret occasioned by his untimely death will be as lasting, as the admiration of his intellectual attainments was unbounded. Of his powers in Latin versification, a specimen

or two may be found in 'Hobhouse's Imitations,' a publication by the present Member for Westminster, which appeared shortly after he took his first degree. But it was in Latin prose composition where Matthews chiefly excelled; and although a man of reading by no means extensive, yet such was the accuracy of his judgment and the delicacy of his taste, that he not only avoided errors which others were sure to fall into, but siezed on beauties and peculiarities of style, that others were as sure to miss. The following letter was sent by him to his friend G. B., as a specimen of the matter and manner which ought to be adopted by a Candidate for a fellowship when writing to the Seniority, previous to the examination.

ETSI satis intelligo, vir clarissime, hujusmodi verba necessaria, scriptori onerosa, legenti quoque molestissima esse solere, quæ coacta, et quasi vi expressa, neque liberum aliquid præ se ferunt, neque sincerum; nec nescius sum quam difficile sit in re tam vulgata novi aliquid afferre; cum tamen majorum instituto positum est ut ii, qui in toga candida sese vobis obijciunt, consilii sui rationem antea per literas notam faciant; neque Me quicquam inusitati facere, et Te in bonam partem accepturum speravi, si quæ me spes et quæ studia ad discrimen certaminis adeo periculosi subeundum impulerint, brevissime qua potero timideque proponam.

Ferre quinquennium est, vir clarissime, ex quo, ut parva magnis comparare, simile quid aggressus, inter scholares adscitus sum. Cum vero hunc quasi primum honoris gradum vestris suffragiis attigerim, quis est qui studium meum reprehendat, si tanta benevolentia non prorsus indignus videri cupiam; si quæ adolescentiæ meæ altrix fuit, eandem provectori quoque ætati perfugium velim; si arctiore quodam vinculo vobis obligari, et in ordinem vestrum, cooptari contendam?

A qua contentione cum me prope desperantem tantum non omnia dehortantur, detrectarem pœnitentius et refugerem, nisi quod, cum tot tantique mihi officiant, non est cur magnopere victus doleam, et quod vel ipsum contendisse videtur aliquid habere tum in me honoris tum in vos pietatis. Spero igitur fore ut te indulgentiæ tuæ non pœnituerit, si, in hoc doctrinæ domicilium admissus, habeam qua studia ea quibus semper delectatus fui colam et promoveam. Quod autem ad competitores meos attinet, ingenio majores habebis omnes, scientiæ vero et bonarum literarum amantiorem neminem.

Spes hasce et sollicitudines meas, vir clarissime, non est quod verbis prolixioribus exponam. Id facere præstaret, ut, cum vos extremum alloquendi detur mihi facultas, pro egregiis vestris in me beneficiis grates agam, nisi me sedibus his Musarum amœnissimis optimisque meis patronis jam nunc in æternum valedicturum

et vires et verba deficerent. Quicquid ad mentis gratissimæ sensus exprimendos valeat, quicquid ex vehementissimo animi affectu profuât, id omne dictum putes. Utcunq̃ue mihi res eveniet, quæcumque fortuna in posterum obtigerit, me vita citius deseret quam vestrum Collegiique vestri memoria et veneratio.

A LIST

Of the earliest printed editions of the Whole and Parts of the HEBREW BIBLE, from A. D. 1475 to A. D. 1495; collected from the works of De Rossi, Dr. Kennicott, and other Collators and Compilers.

A. D.	No.		
1475	1.	Pentateuchus cum Commentario R. Sal. Jarchi Fol. min. Calabriae.	1475
1477	2.	Psalterium cum Commentario R. David Kimchi Fol. min.	1477
1477	3.	Job cum Commentario R. Levi Gersonidis, 4to.	1477
1480	4.	Psalterium sine Punctis circa	1480
1480	5.	Psalterium sine Punctis, cum Indice, sine anno et loco, sed a	1477—1480
1480	6.	Pentateuchus cum Commentario R. Levi Gersonidis Fol. Mantuæ cir.	1480
1480	7.	Pentateuchus cum Commentario R. M. Nachmanidis Fol. cir.	1480
1480	8.	Pentateuchus cum Commentario R. Sal. Jarchi 4to. ante	1480
1480	9.	Isaias ac Jeremias cum Commentario R. David Kimchi Fol. Ulyssipon.	1480
1480	10.	Daniel cum Commentario Rab. David Kimchi, 4to.	1480
1482	11.	Pentateuchus cum Targum Onkelosi et Comment. R. Sal. Jarchi Fol. Bonon.	1482
1483	12.	Megilloth, seu Canticum Canticorum, Ecclesiastes, Threni, Ruth, et Esther cum Commentariis Fol. Bonon.	1483
1485	13.	Josuae, Judices, Libri Samuelis ac Regum, cum Commentario R. D. Kimchi Soncini.	1485
1486	14.	Prophetæ maj. et minores cum Commentario R. Dav. Kimchi Fol. Soncini.	1486
1487	15.	Pentateuchus cum Commentario R. Sal. Jarchi Fol. Soncini.	1487
1487	16.	Psalterium cum Commentario R. Dav. Kimchi Fol. min. Neapoli.	1487

A. D.	No.		
1487	17.	Job. v Megilloth, Daniel, Esdras, Nehemias, et Paralipomena, cum Commentario R. Sal. Jarchi Fol. Neapoli.	1487
1487	18.	Proverbia cum Commentario R. I. Filii Salomonis Fol. Neapoli.	1487
1488	19.	BIBLIA HEBRAICA integra cum Punctis Fol. Soncini.	1488
1488	20.	Pentateuchus cum Commentario R. A. Aben Ezræ Fol. min. Neapoli.	1488
1489	21.	Pentateuchus cum Commentario R. M. Nachmanidis Fol. Ulyssipon.	1489
1490	22.	Pentateuchus cum Commentario R. Mosis Nachmanidis Fol. min. Neapoli.	1490
1490	23.	Pentateuchus, sine Punctis, cum Targum Onkelosi et Commentario R. Sal. Jarchi Iscor.	1490
1490	24.	Pentateuchus cum V. Megilloth et Haphtaroth, sine Punctis 4to. Iscor.	1490
1490	25.	Psalterium, Job, et Proverbia Fol. min. Neapoli.	1490
1491	26.	Pentateuchus cum Targum Onkelosi et Commentario Rab. Sal. Jarchi Fol. min. Ulyssipon.	1491
1491	27.	Pentateuchus cum V. Megilloth, et Haphtaroth. 4to. Brixæ.	1491
1492	28.	Proverbia cum Targum et Commentariis Fol. Leiriæ.	1492
1492	29.	Isaias ac Jeremias, cum Commentario R. Dav. Kimchi Fol. Ulyssipon.	1492
1493	30.	Pentateuchus cum V. Megilloth et Haphtaroth 4to. Brixæ.	1493
1493	31.	Psalterium 16mo. Brixæ.	1493
1494	32.	BIBLIA HEBRAICA integra cum Punctis Fol. Neapoli.	1494
1494	33.	BIBLIA HEBRAICA integra cum Punctis 8vo. Brixæ.	1494

By a careful inspection of this list, it will be seen how rapid must have been the progress of printing, to have produced such early examples of Typography, as the announcement of the books in this list plainly declares. The searchers into the history of printing are generally too little acquainted with the mysteries of the typographic art, duly to appreciate the notices of these monuments of skill and ingenuity; the admiration is not so much that Hebrew printing was practised so early as A. D. 1475, but that Hebrew printing had by this time so far *obtained*, that indeed it had *attained* to an eminent degree of perfection, as the list

shows "cum Punctis." It is particularly desirable to trace Hebrew printing to a source still further back than 1475. We have still to look for editions without points and commentaries, I mean editions of the plain text, such as those of the psalms *sine Punctis* marked No. 4. and 5.

The period when the first Printers in Italy introduced the Roman letter, and when the Classic authors first made their appearance in that letter and character, in which they are to this day seen and admired, was the period when printing found a new epoch in the page of history. The printing with the Roman types first commenced at ROME about the year 1467, when the old Gothic letter began gradually to go out of use. In ten years from this date, the foundries of Italy had established printing in the chiefest cities, Bononia, Milan, Mantua, Naples, Venice, Padua, and Verona. Calabria, a province in the kingdom of Naples, produced the earliest impression of the Hebrew Pentateuch at present known.

In 1488, the same year, when the first Hebrew edition of the whole Bible was printed, a fine edition of HOMER was printed at Florence, so that in the language of Mr. Maittaire, printing seems to have attained its acmè of perfection after having exhibited most beautiful specimens of Latin, Greek, and Hebrew. By this time, printing had spread in the chief cities in Germany, France, Switzerland, and the Low Countries. Next to the famous cities of Harlaem and Mentz, were Strasburg, Augsburgh, Nuremburgh, Cologne, Spires, Ratisbonne, Rutlingen, and Ulm. In France; at Paris, Louvaine, Boulogne, Lyons, Geneva, Antwerp, Basil, and other places. From the year 1467 which I consider an epoch in the history of printing, to 1488, when it attained to a maturity, it had established itself in forty-six cities of Europe. England shared in these glories of the press, and Oxford, St. Albans, and London, produce examples of it in the years 1478, 1479, 1481, and 1485. in which Oxford carries the honor of the first press; but this I must reserve for a future communication on the progress of printing in England.

Y.

AFRICAN FRAGMENTS.

BY JAMES PREY JACKSON.

No. III.—[Continued from No. XLVIII. p. 250.]

“Arise, take up thy bed, and walk.” St. John v. 8.

THE bed, in Eastern countries, is generally the outer garment, not a mattress: the Arabs, or descendants of Ishmael the son of Abraham, use their Hayk, Daira, Silham or cloak as a bed: any garment spread out, is a bed in the Oriental acceptance of the word.

“Then they hasted, and took every man his garment, and put it under him.” 2 Kings ix. 13.

This custom of sitting on their garments has been practised from time immemorial by the Oriental nations, and is at this day a prevailing custom. When the Arab travels, if rain falls he strips himself, rolls his clothes up in a ball and sits on them, till the rain ceases; he then dresses himself again, and proceeds on his journey in dry garments: in long journies, through desert countries, where no shelter is to be had, the wisdom of such economy as this must be evident to every one.

“I pray thee, let us detain thee until we shall have made ready a kid for thee.” Gen. xviii. 5. and Judges xiii. 15.

This custom is constantly practised among the Arabs to this day; also among the Shelluhs, inhabitants of the Atlas mountains south of the city of Marocco. Travelling from Santa Cruz to Mogodor, with my Moorish friend, L'Hage Seyd bu Zurwal, we came to a castellated habitation belonging to a friend of my conductor; he invited us to rest and refresh ourselves; we consented, and the goat-herd was sent to take a young kid for us; which was killed, and roasted immediately, before the vital heat was out of it; this custom of cooking animal food immediately after the extinction of the vital principle, prevails throughout the country, in the plains, as well as among the mountains. Accordingly we found the kid remarkably tender and delicate; we experienced a hospitable and kind reception, and remained with our host two or three hours, discussing and comparing the manners and customs of our respective countries.

“Butter and honey shall he eat.” Isaiah vii. 15.

“Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth.” Gen. xviii. 6.

“Rest yourselves under the tree.” Gen. xviii. 4.

VOL. XXVII. Cl. JI. NO. LIII. H

A bowl of honey covered with thin slices of butter, is a food generally presented to travellers in Muhamedan Africa. I have often rested under the shade of a date-tree to partake of this food, which is accompanied with bread without leaven, which they knead and bake on hot stones, in a few minutes, whilst the traveller is waiting. These cakes are the size and shape of a pancake or a crumpet; and it has often occurred to me, when eating this food of travellers, that they are similar to what were baked by Sarah, Abraham's wife, for travellers whom the Patriarch entertained. If I recollect right, for it is many years since I was in that country, these cakes are called by the Arabs *طب Teff*.

"Though thou rentest thy face (thine eyes it is in the Hebrew) with painting." Jerem. iv. 30.

"Paintedst thy eyes, and decked thyself with ornaments." Ezekiel xxiii. 40.

"And when Jehu was come to Jezreel, Jezabel heard of it, and she painted her face, and tired her head, and looked out at a window." 2 Kings ix. 30.

This custom of painting the eyes and eye-brows is practised to this day by all Muhamedan women, particularly by those of the Arabs: these ladies, to complete their toilette, tinge their eye-

brows and eye-lashes with *الكحل Alkahl*,² i. e. the powder of lead ore: this is done by means of a small bodkin of rose-wood, about the thickness of a crow's quill; this they wet with the tongue, and dip in the powder; they then draw it gently through the eye-lids, shutting the eye. This operation gives a languishing softness to the eye, and improves the sight.

"And mix the Kahl's jetty dye,

To give that long, dark languish to the eye,

Which makes the maids, whom kings are proud to call

From fair Circassia's vales, so beautiful."

Vide Lallah Rookh.

¹ It is not *painted* in the original Hebrew, but '*adjusted her eyes with the powder of lead ore.*'

² There are many mines of this mineral in West Barbary and in Taflelt; that produced by the Taflelt mines is the best, is sold at double the price of the other, and is called *El Kahl Félelly*. Also the custom of dying the fingers with a decoction of the herb *Henna*, has been from time immemorial an indispensable part of the toilette of the Oriental ladies, and of those of Muhamedan Africa. An Arabian or Moorish (Lallah) lady, is not (m'haffore) completely attired, until she has performed these two operations.

"Then these men were bound in their hosen." Daniel iii. 21.

The English reader might understand this word to mean hose or stockings, but the Chaldeans did not wear stockings: the explanation of this term is not given in our translation of the bible, though hats are explained as turbans immediately after: the word probably means belts or sashes; *Hazem* signifies a belt or girdle in the Arabic, which being a cognate language with the Hebrew may signify the same in that language.

"That the king and his princes, his wives and his concubines, might drink therein." Dan. v. 2.

A concubine in the East, is very different from a concubine in the West. The concubine of the East in the king's palaces is constant to one man; she is domesticated, she remains in the house and does not forsake it, to live with any other individual; her manners and customs are the same with those of a married woman, and she is not accounted a disgrace to society. The only difference therefore is in the marriage ceremony, the moral conduct being in each irreproachable.

"Clothed in sackcloth." Lamentations ii. 10.

It is remarkable, that the customs of remote ages have not altered, but are still practised by the descendants of Ishmael. The common dress among the lower order of society in Northern Africa is sackcloth.

"None shall appear empty before the Lord, every man shall give as he is able." Deut. xvi. 16.

The custom in *Oriental countries* is here represented. In Marocco, one of the rules of the court or place of audience, called *El M'ushoar*, is, that none shall appear empty before the Cid, (a name given to the Emperor,) on days of ceremony, without testifying his obedience by a present; no one enters the imperial presence *khawie*, as the term is, i. e. empty-handed. Vide Shabeeny's Account of Timbuctoo, page 87.

"He shall break also the image of Beth Shemish, that is in the land of Egypt." Jeremiah xlii. 13.

The image alluded to, was probably that of Jupiter Ammon, which was erected in the Temple of the Sun at the Oasis of Hammon. It is ascertained that the sovereignty of Egypt extended formerly much farther to the westward than it does now. There is an عين شمش and a بيت شمش at the Oasis, i. e. a fountain of the Sun, and a temple of the Sun.

Judging from the gradual encroachments made on Egypt by the sand, from the south and west, it may be presumed, that in no very remote age this Oasis was separated from Egypt by a

small neck of sand only, and that the desert, now between it and Egypt, was at one time a fertile and cultivated territory belonging to Egypt, which is now a barren wilderness over which sand and dust are continually accumulating.

"The river is mine, and I have made it." Ezekiel xxix. 9.

The prophecy of Ezekiah, respecting Egypt, whose indignation is excited against the pride of Pharaoh, is remarkably accomplished, vide Ezekiah xxix. 9 and 10. and xxx. 12, 13, 14, 15.—The plagues are let loose against Egypt, an exterminating sword cuts down her warriors, foreign enemies ravage her land; Egypt, from the tower of Syene, unto the borders of Ethiopia, is become a solitude and a desert: such is the punishment of the pride of kings, for their arrogance in taking that glory to themselves, which belonged not to them, but to the high and omnipotent God.—Travellers who have visited Egypt in these days, will have perceived the effects of the severe accomplishment of these predictions of the prophet. All the celebrated canals which separated, of old, the waters of the Nile and multiplied its benefactions, increased its majesty and enlarged its magnificence, have been destroyed during many ages, insomuch that even the ruins of those canals, which in former ages formed the splendor of her cities, are scarcely discernible: the ravages committed, on the other hand, by the encroachment of the sands in Upper Egypt, on the productive plains of that country, fructified by the waters of the Nile, are strong demonstrations of the accomplishment of this prophecy. Thus it may be said, that, with the exception of those lands in Egypt which are submerged by the waters of the Nile, there is no habitable or cultivated land in the country. The destructive effects of the whirlwinds of dust and columns of sand from the desert, impelled by the wind, on the towns and over the country, threaten to bury the former, and to sterilize the latter, and thus to compel the inhabitants to quit their perilous abodes, to seek a more secure and comfortable habitation.

There are three Arabic copies of the Pentateuch known to the Arabs, one of which three is written in the Samaritan character. It appears by some Mograbeen or Mauritanian historians that in a remote age,¹ the Ethiopians conquered China after marching through Asia, and that they conquered also Mauritania, or El garab; that Tirhakeh, king of Ethiopia, who warred

¹ Classical Journal, No. 44, note in page 361.

against Cambyzes 2500 years since, built **كاسر فاروان** Kassar Pharawan, or the ruins of Pharaoh.¹ In confirmation of this historical record we may observe, that Strabo finds the Ethiopians in the western provinces of Africa,² and Homer describes them as dwelling in the remotest regions of the earth, where the sun rises and where he sets.

No notice would have been made respecting the following inaccuracies in Walpole's Travels, were they not calculated to mislead Oriental travellers, and such as are learning the modern Arabic language. The following sentence—

رايت ملاك الله العزيز

is there translated, “I saw the powerful angel of God;” but he must be a powerful Arabian that can discover the word powerful in the above Arabic sentence: the words are, *rüüt* I saw, *melk* the angel, *Allah* of God, *Elaziz* the dear or beloved—“I saw the angel of the beloved God.” It is unnecessary to observe that in the incorrect translation, as given in the work above quoted, love is changed into power, and transferred from God to the angel. Vide Walpole's Travels, Vol. ii. p. 181. In

page 102 or 112 of the same work, the sentence **حبیب نفسه** is not “a friend his self,” as it is there translated; but *hebbüne*, a friend, *Nafsúhú*, to his soul, q. d. a lover of himself.

رطل زيتا does not mean a pound of olives, as it is translated in the above work, but *ratel*, a pound, *zita*, of oil, i. e. a pound of oil.—**زيتون**, *zitune*, is the Arabic word for olives.

JAMES G. JACKSON.

BIBLICAL CRITICISM.

Διὰ τοῦτο ὀφείλει ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς
διὰ τοὺς Ἀγγέλους.

1 Cor. xi. 10.

It may be conceived, that enough has been already written on this subject, to supersede the necessity of additional remarks:

¹ Vide Shabeeny's Account of Timbuctoo, page 120.

² Vide Sir William Drummond's Panie Inscription, page 23.

—yet, as the arguments in favor of the latter clause of the text, and those against it, do not appear to me to have been sufficiently discussed, I will trouble you with the following observations.

It has been amply proved, that by ἐξουσία we are to understand the veil which women were accustomed to wear; and the Ethiopic translators imagined such to have been its signification in this place :

በእነዚህ ፡ ናቲዕ ፡ ትትገልበብ ፡ ናለሰ ፡ ብሰላት ፡ ፡ = ፡ .

“For this reason, it is right that the woman’s head should be veiled.” Godwin, in his *Moses and Aaron*, enters into a succession of proofs, that it was accounted “*signum subjectionis*,” and Hottinger observes, “*e vi argumentationis Paulinæ aliud sub ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς intelligere nequeo, quam velamen capitis. Opponit Apostolus ἀκαταχάλυπται τῇ κεφαλῇ, et ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς. Addo legem, ad quam mulieres Judææ se componere debent, Maim. Tract. NIVON, c. 24.*” In the 16th Ep. (l. i.) of Aristænetus we discern a passage, which may be referred to this subject : Ἐκπλήττομαι νῆ τῶν Θεῶν πῶς ἀθρόως ἅπαντα μεταβέβληκεν ἡ γυνή, καὶ πάρεστιν θαυμάζειν ἐκείνης βλέμμα προσηγὲς, μέτριον ἥθος, μεϊδιάμα σεμνὸν, κόμην ἀφελῶς πεπλοκισμένην, καλύπτραν ἀπ’ αὐτῆς εὐ μάλα σεμνήν, βραχυλογίαν ἐν ἡρεμαίᾳ φωνή. We also read in Varro, “*Rica a ritu, quod Romano ritu sacrificium fœminæ cum faciant, capita velant*,” which custom is attested by Plutarch, and quoted by Seneca (*Herc. Fur.* 255.)

“Namque ipsa veste tristis obducta caput,
Velata juxta Præsides adstat Deos.”²

The Mùbidàn or Priests of the Magi, who attended the fire-temples, were most frequently, if not always, veiled; and from the ancient practice of veiling women, which is still retained in the East, the husband was called in scripture עֵשֶׂת מְכֻסָּה. St. Chrysostom terms the veil, σύμβολον ὑποταγῆς γυναικὸς καὶ ἐξου-

¹ This I have omitted, as it merely relates to the trite discussion about נִיט, &c.

² “Tum numina sancta precamur
Palladis armisonæ, quæ prima accepit ovantes,
Et capita ante aras Phrygiæ velamur amictu.”—Virg. *Æn.* iii. 543.

The following passage may be, likewise, adduced in explanation of this disputed verse :

“Et positus aris jam vota in littore solves:
Purpureo velare comas adopertus amictu;
NE QUA INTER SANCTUS IGNES IN HONORE DEORUM
HOSTILIS FACIES OCCURRAT, ET OMINA TURBET.”

Virg. *Æn.* iii. 404

σίας τοῦ ἀνδρός, and Rashi thus comments on this Scriptural title (in Gen. xx. 16.)

הנה הוא לך כסות של כבוד על עינים שלי ששלשו בך ובכל אשר אתך:

In the 24th Chapter of the Koran, Mohhammed has introduced some strange remarks on women's coverings in general; on one of those verses, which approach the nearest to the point under discussion, Jellale'ddin observes,

يسترن الروس والاعناق والصدور بالمقانع^ε

"They shall cover their heads, necks and breasts with *the* coifs." These makànaa, or coifs, were made of fine linen, and extended to the length of two cubits; probably, they did not much differ in form from the peplum majus¹ of the Romans. Bücher observes, "præsertim autem, משרדדים, מעטפות, מטפחים, מטפחות ἐξουσία, et quæ sunt hujus generis alia ritum antiquissimum esse testantur, etiam צעיף peplum in quod Rebecca (Gen. xxiv. 65.) in signum subjectionis atque verecundiæ se involvebat." We may, indeed, infer the antiquity of the practice from Numbers v. 18:—in conformity to which, when Susannah was cited before her judges, the writer thus expresses himself, ἡ δὲ Σωτάννα ἦν τρυφερά σφόδρα, καὶ καλὴ τῷ εἶδει· οἱ δὲ παράνομοι ἐκέλευσαν ἀποκαλυφθῆναι αὐτήν, ἣν γὰρ κατακεκαλυμμένη, ὅπως ἐμπλησθῶσι τοῦ κάλλους αὐτῆς. This veil, (whether or not it be الرداء, or التقاب, or المقنع, or the روبند of the East) Josephus (Antiq. Jud. lib. iii. c. 2.) calls τὸ τῆς κεφαλῆς ἱμάτιον. When Rebecca saw Isaac approaching to meet her ותקרה הצעף ותתכס, as Bücher² has observed; and to the present day, Meimer records the existence of the custom in Syria: "die Syrischen weiber haben ein neklein von pferde-haaren vorm Gesicht so dass sie andere sehen können, sie aber keiner." We know its prevalence in Egypt and Greece, and in Bzek, xiii. 18. retrace an allusion to it, in its application to idolatrous purposes. No doubt can, therefore, remain as to the meaning of ἐξουσία³ in St. Paul; and the context completely proves his antithesis to lie between the woman's head, when veiled, and when exposed to view: we may, indeed, recognize the expression in Ps. lx. 9. אפרים מען ראש; but, *there*, the signification is totally differ-

¹ See Stephens in voce πέπλον.

² See Gen. xlviii. 14.

³ For the reasons which determine ἐξουσία to signify a veil, the reader is referred to the former papers in the Classical Journal by other writers.

ent, and $\eta\psi\delta$ is explained in the Septuagint, not by $\epsilon\chi\omicron\upsilon\sigma\iota\alpha$, but by $\kappa\rho\alpha\tau\alpha\iota\omega\sigma\iota\varsigma$; and I strongly suspect that the Coptic $\epsilon\rho\psi\iota\omega\iota$ has the same force in 1 Cor. xi. 10. as $\epsilon\chi\omicron\upsilon\sigma\iota\alpha$.

The difficulty lies therefore, exclusively, with these three words, $\delta\iota\alpha\ \tau\omicron\upsilon\varsigma\ \alpha\gamma\gamma\acute{\epsilon}\lambda\omicron\upsilon\varsigma$. The verse is perfect without them;—as it now stands, two reasons are assigned, why the woman should be veiled, viz. $\delta\iota\alpha\ \tau\omicron\upsilon\tau\omicron$ on account of the preceding arguments, and $\delta\iota\alpha\ \tau\omicron\upsilon\varsigma\ \alpha\gamma\gamma\acute{\epsilon}\lambda\omicron\upsilon\varsigma$, on account of the Angels. If we could discover one*Ms. of ancient date without them, we might infer, with some probability, that they were not in the Autograph sent to the Corinthian Church. But we notice them in all Mss. with some slight variety of reading;—they exist in the Syrian copy of the two Testaments written in the Estrangelo character, and given by the late Dr. Buchanan to this public library. Consequently, although the sense of the passage and the force of the Apostle's argument might allow us to cut this Gordian knot by expunging them altogether, and concluding the verse with $\kappa\epsilon\phi\alpha\lambda\acute{\eta}\varsigma$, the authority of the ancient versions, supported by surviving Mss., compels us to retain them, and attempt to unravel the difficulty. Le Clerc intimated, that they were not necessary in his opinion, to the completion of St. Paul's train of reasoning.

We witness a vast variety of conjectural readings, most of which are excessively absurd, such as $\alpha\gamma\acute{\epsilon}\lambda\omicron\upsilon\varsigma$, $\alpha\gamma\epsilon\lambda\alpha\iota\omicron\upsilon\varsigma$, $\omicron\chi\lambda\omicron\upsilon\varsigma$, $\alpha\acute{\nu}\delta\rho\alpha\varsigma$, &c. &c.; not one of them being calculated to reflect light on the inquiry, or remove any part of the objections to be urged against their ordinary interpretation. Some have imagined, that the forms of Gods and heroes were embroidered on women's veils among the Pagans, and from thence, that those of Angels or Cherubim were represented on the veils of Christian women, in the earlier ages of the Church. Bishop Hall proposed to read $\delta\iota\alpha\ \tau\omicron\upsilon\varsigma\ \alpha\acute{\nu}\delta\rho\alpha\varsigma$, the meaning of which is obvious. Beza, in one part of his writings, said, "quid sit hoc, nondum mihi liquet;" yet, he afterwards determined $\alpha\gamma\gamma\acute{\epsilon}\lambda\omicron\upsilon\varsigma$ to mean PROPHETS, quasi שלוחי הצבור; for which it will be seen, that he had some foundation. Still different was Lightfoot's hypothesis: "Jam vero erant apud Judæos שלוחי קדשים Angeli vel Nuntii Desponsationum, qui ab hoc vel illo deputati erant ad desponsandam deputandi uxorem; de quibus Angelis copiose agitur a magistris sparsimque, præsertim vero in Tractatu Talmudico קדשין, cujus caput secundum hoc habet initium, ושאשוחי מן השמים, vir desponsat sibi uxorem, vel per se, vel per Angelum suum, aut deputatum." Selden, also, broaches a somewhat similar hypothesis. Some years since, Professor Jens proposed at Dordrecht the substitution of $\epsilon\gamma\gamma\epsilon\lambda\omicron\iota\omicron\upsilon\varsigma$ for $\alpha\gamma\gamma\acute{\epsilon}\lambda\omicron\upsilon\varsigma$:—we

find ἐγγελαστῆς in the classical page, and γελοιαστῆς in the Hellenistic writers, but recollect no instance of the use of ἐγγελοῖος. It is not, however, to the purpose to proceed in the recapitulation of the many conjectural emendations of the word.

Walton appears to have entertained some scruple relative to this passage, which in his Polyglot stands within a parenthesis. Yet, notwithstanding any private opinion that may be indulged, as we are unable to show that it did not exist in the original copy of the Epistle, we must consider διὰ τοὺς ἀγγέλους canonical, and endeavour to give the most probable explanation. Of the variety of interpretations that may be produced, two only are worthy of attention:—St. Paul either referred to Jewish opinions, or ἄγγελος requires a different translation.

FIRST.—Among those Jewish opinions, that exhibit any degree of coincidence with our subject, we find, that evil Angels or Spirits were supposed to take possession of a woman, that was unveiled, who, consequently, became a δαιμονιζομένη. It was also decreed by the חכמים, that a woman owed a reverence to the congregation, and on this account should not read in the synagogue (אשה לא תקרא בציבור מפני כבוד הציבור); and Rabbi Mikkotsi has a passage which we may almost call a literal translation of these disputed terms, העומד בתפלה צדיק שיכין רגליו זו אצל זו כעין מלאכים, where by מלאכים the Cherubim are, probably, intended. There have been, indeed, critics who have explained διὰ τοὺς ἀγγέλους by Ex. xxv. 20. xxxvii. 9. and 1 Kings viii. 7. conceiving, that the Apostle borrowed his metaphorical allusion from the cherubim, which in the former Dispensation overshadowed the mercy-seat with their wings; but this idea contains more of fancy than demonstration. The Jews had as many fables about the angels, as the ancient Persians and Arabs, which we might cite in almost an infinite series, without arriving, at last, at any thing like a satisfactory enucleation of the labyrinth. The stupid legend,² that angels fall in love with women without veils, may be traced to the book of Enoch, and

the Koran, (Sur. ii. 102. وما انزل علي الملكين ببابل هاروت وماروت) and cannot, without some degree of blasphemy, be adduced as the meaning of St. Paul. The names of HARUT and MARUT, their lasciviousness, and their punishment in a certain well at Babylon, were puerilities unknown, most probably, at the time when this Epistle was written; nor can any of the fictions

¹ Maimonides.

² See Targ. Jonath. B. Uzziel and Jerusalem.

of Mohhammedan writers be admitted as explanations, though, like the following distich of Hhafaz, they might refer to opinions prevalent before the æra of Mohhammed,

آن مای که در مف کرو بیان قدس
فیضی رسد بخاطر پاکت زمان زمان

The question therefore is, did St. Paul appeal to these long-cherished opinions, as a motive capable of inducing his new converts to preserve the Christian faith from stigma, and maintain due decency in their religious assemblies? since we read of Jewish converts, such as Crispus and Sosthenes in Corinth, and since St. Paul himself mentions their schisms and divisions.

SECONDLY.—*Ἀγγελος* in pure Greek implies a messenger; in the Hellenistic dialect, it is capable of many significations. La Croze, Heuman, and some others have considered it here to mean messengers or spies, "*speculatores, delatores, exploratores*," who were sent by Pagans into the places of Christian worship, to invent some plea for persecuting individuals or the whole body at the bar of the civil power. This derives its authority from Heb. xi. 31., where *κατασκόπους* answers to *המלכני* in Joshua vi. 17: and it is worthy of observation, that in both places the Syriac version has made use of the same term, *ܠܡܚܕܐ*, which is a direct translation of the Greek. To this, indeed, we may add St. Paul's own declaration (Gal. ii. 4.) that *there were such spies*, at this time: *διὰ δὲ τοὺς παρεισάκτους ψευδοδιδάσκους, οἵτινες παρεισήλθον κατασκοπεῖσαι τὴν ἐλευθερίαν ἡμῶν, &c.* If we view the passage in this light, the best conjecture, of which I have heard, is one made by Mr. Griffith of High-street, Mary-la-bonne, who for *ἄγγελους* substitutes *παραγγελεῖς*, a corruption from which to the former in the transcription of Mss. by careless writers we can, without violence, suppose; and although *the word itself* does not occur in the New Testament, the frequent use of *παραγγέλλω* and *παραγγελία* authorises the hypothesis. But *ἄγγελος* is continually introduced in the Greek Scriptures, to express a messenger; e. g. in Judith i. 11. *καὶ ἀνέστρεψαν τοῖς ἀγγέλοις αὐτοῦ κενούς ἐν ἀτιμίᾳ πρὸ προσώπου αὐτῶν*: here, the Syriac translation is *ܠܠܡܚܕܐ*; and when mention is again made of them in c. iii. 1. the term *ܠܡܚܕܐ* is used, which completely restricts the passage to this sense.

In 2 Kings vii. 17. this same word occurs expressive of *ἄγγελος*, with a similar force; and the Cottonian Ms. of the Septuagint, in one or two instances, translates *מַלְאָכִים* by the latter word.

It has, also, a very curious metaphorical signification in Job. xl. 15. πεποιημένον ἐγκαταπαίξεσθαι¹ ὑπὸ τῶν ἀγγέλων αὐτοῦ, for which the only word in the Hebrew is **לְרִיף**:—*here*, the allusion, of the LXX. is to the **כְּרִיף** of the Cherubim mentioned in the last verse of the third chapter of Genesis. Besides which, in the first book of Esdras i. 50, 51. Prophets are called by this name : καὶ ἀπέστειλεν ὁ Θεὸς τῶν Πατέρων αὐτῶν διὰ τοῦ ἀγγέλου αὐτοῦ μετακάλεσαι αὐτοὺς, ----- αὐτοὶ δὲ ἐμυκτήρησαν ἐν τοῖς ἀγγέλοις αὐτοῦ, κ. τ. λ.

The question, then, arising from these different acceptations of the word is, will not the translation of messengers (i. e. spies) be more satisfactory than that of angels? inasmuch as the fact is supported by history, and attested by the author of this epistle.

It has been shown by the foregoing arguments, that these words must be received as component parts of the verse, because we have not the authority of Mss. to reject them, and that, if they be received, they are only capable of the two preceding interpretations. In favor of which shall we decide? Not in favor of **THE FIRST**; because we cannot suppose the Apostle encouraging the belief of Jewish superstitions, at a time when he was attempting to wean his audience from the fables which obscured the Mosaic law: whereas, if we admit the question arising from this interpretation, we must admit this inference likewise. To that which is suggested by **THE SECOND**, these difficulties cannot be imputed; for, although the Epistles to the Corinthians were more especially directed to *that particular Church*, yet they were intended to be of *general* benefit, and to afford *general* lessons of instruction. St. Paul not merely considered the converted Jews, who were at Corinth, but he also contemplated the directions that were necessary to the Gentile members of his communion. He labored, in common with St. John and others, to correct the fantastic ideas of the Gnostics, and therefore cannot be conceived to have encouraged them in this instance. Although a Jew reading the New Testament in Hebrew would probably incline to **THE FIRST** hypothesis, we cannot from that circumstance deduce any argument for its correctness; because he would be biassed by his former education, and would commence his study of each book, fraught with Talmudical recollections.

If, then, we decide in favor of "**ANGELS**," we can only explain the passage by reverting to Rabbinical dogmata, to

¹ In some copies, ἐγκαταπαίξεσθαι.

which explanation the preceding reasons are opposed. If we decide in favor of "MESSENGERS" or "SPIES," (the *παρεισάκτοι κατασκόποι* mentioned in the Epistle to the Galatians,) we are supported by the Hellenistic use of the word on many occasions, and the testimony of history. As the verse now stands, it will be difficult to give any other rational exposition of these words:—if it could be proved, that *διὰ τοὺς Ἀγγέλους* did not exist in the original Epistle, no subject of discussion would remain; but, as this is not the case, it rests with us to adopt that translation, which agrees with other parts of Scripture, and is not in itself destitute of probability.

DANIEL GUILDFORD WAIT.

St. John's Coll. Camb.

NOTICE OF

Supplementary pages to the Second Edition of an Introduction to the Critical Study and Knowledge of the Holy Scriptures. Octavo. London. Cadell.

A THIRD edition has been demanded by the public, of Mr. Horne's laborious and valuable work. Theological literature must certainly be more highly valued at present, than it has hitherto been at any given period within the last century. The voluminous and ponderous tomes of our ancient divines, which in our remembrance have been sold for little more than the price of waste paper, have been progressively increasing in value, till their cost is beyond the means of the student; and reprinting in a cheaper or more pleasing form has become a common, and in the majority of instances a very profitable speculation. The most decisive proof, however, that the public have begun to direct their attention more generally to these studies, is afforded by the reception which has been given to the labors of Mr. Horne. Though the sum of 3 guineas for each copy of his closely printed and valuable work, is a sum so small that we believe it has not remunerated the author, and will scarcely pay the expense of printing the 4 volumes; it is still to be considered a large sum to those persons who may fairly be supposed to be the principal purchasers of theological works. Divines, students, and young men, employ their time in these pur-

suits much more than the busy or the active, or the still more numerous class of the indolent, the indifferent, and the wealthy, who are absorbed in the routine of the engagements imposed by society : but divines, students, and young men, are not frequently possessed of the most ample resources ; and we may justly conclude, therefore, that not only these, but that many of the other and larger classes we have mentioned, are directing their views to nobler objects, and more liberal attainments, than have hitherto been thought essential or ornamental to their station in life. Unless this has been and is the cause of the increasing demand for works of theology, our students and divines are either more numerous, more wealthy, or more devoted to reading. In either case, there is abundant cause for congratulation.

With the publication of this supplement, Mr. Horne announces to his readers, that his work is fully completed. He observes in his advertisement—"As the author has now introduced every article of information, which he has reason to believe is *essential* to the critical study of the Bible—or which has been suggested to him as desirable—he takes this opportunity of stating, that it is not his intention to print any further supplements or additions."—It was necessary that some declaration to this effect should be made, or the purchasers of the introduction might have supposed that it would never have been completed. The Holy Scriptures will ever continue to exercise the sagacity, and employ the powers of the human mind ; and it may be justly said in one sense, that no work which professes to treat of the Scriptures in general can be complete : yet the labors of an individual must, for the satisfaction of his readers, have some assignable termination ; and we cannot think that the new edition would have succeeded so well as the two former, if the idea had still prevailed, that to every subsequent edition there will be a supplement. It will be impossible that Mr. Horne should not proceed with his researches ; and if he will submit his further labors to the world, whenever he has collected sufficient materials for a volume, he will ever be received with the same indulgence and admiration.

The additions to the second edition contained in this supplement, though neither long nor numerous, are highly useful. They begin with referring to Dr. Ellis' celebrated treatise on the knowledge of divine things from Revelation, not from reason, or nature. Mr. Horne calls his work, with great justice, an elaborate treatise ;—he forgot to add that it is another, of many specimens, of the dull style and heavy sentence overcoming the patience of the most willing reader. Though one of the most

useful works, as far as the nature of the subject permits, its value is almost done away by the exceeding repulsiveness of its ill-digested language.

From the brief reference to Dr. Ellis at the commencement, Mr. Horne proceeds to insert (referring to their respective places in the second volume,) some very useful remarks on the Heathen Deities and the celebration of the mysteries—the cruel punishments, and infamous severity of the Romans towards their slaves—the opinions of the wisest and best of the heathens on the importance of truth, with the quotations from Whitby's note on Eph. iv. 25., which prove the very slight regard they paid to this virtue—some additional remarks to those in vol. 1. on the modes of quotation from the Old Testament, adopted by the writers of the New Testament. From this part of his subject, Mr. Horne goes on to quote from Bishop Marsh's Lectures, the curious circumstance which corroborates the truth of Acts, xxvii. 1. that among the Syrian soldiers in the pay of Rome, stationed at Cesarea, was one company of native Romans, or of Roman soldiers, dignified with the title of *ΣΕΒΑΣΤΗΙ* or Augustan: after this follow some curious remarks on this position—*The actions ascribed to Jesus Christ in the New Testament are of that description, that they COULD NOT have been recorded, if they had not been true.* Then follows an account of the Synagogue of the Libertines, Acts vi. 9.; and a brief statement of the actions attributed to Jesus by the Jews, which, together with the passages on the same subject in the work itself, gives us as much information on this point, as has been collected from the Talmuds, and the Toldoth Jesu. There is, we think, a slight inaccuracy in the note in p. 743. The Jews call Mary the daughter of Eli. Mr. Horne observes, that Joseph was the son of Eli, and accuses the Talmudical writer in question of an error. Schœtgenius, it is true, has made the same remark: Hor. Heb. vol. ii. p. 702-3. "Josephus filius fuit Eli, Luc. iii. 23.; igitur notitiam aliquam confusam hic deprehendimus." The Talmudist certainly has deviated from truth in his narrative concerning our Lord, but not in this instance. He rather confirms the Gospel account; for we are much mistaken if the word *בת* was not sometimes used to denote a daughter-in-law, as *בן* is certainly used to describe almost every degree of relationship, except the parental.

The confirmation of the narrative of the invasion of Israel by Shalmaneser, recorded in the book of Kings, from the historical sculptures discovered by Sir R. K. Porter, and the brief discussion of the question whether the inscription supposed to have

been placed on the arch of Titus is authentic, next present themselves. Illustrations of several passages of Scripture, from the use and intent of prophecy—the tyranny exercised over the Jews in the East, and the present state of Egypt—occupy but small space, but are very valuable; as are also the remarks on future rewards and punishments, the moral precepts of Christ, and the quotations from Jortin on the literary blessings conferred on the world by Christianity.

The principal additions to the second volume, are, the enlarged accounts of many of the Mss. and editions of books already mentioned in the original work; together with some additional matter. In p. 789 we meet with an interesting account of the copies of the law preserved among the Jews, and an excellent abridgment of Mr. Yates' description of the Cambridge roll. After a brief notice of the Codex Turicensis, Mr. Horne describes at greater length the Codex Argenteus, of which he has given his readers another and more perfect plate; requesting them to cancel the copy in the work itself. This part of the supplement is also enriched with some new fac-similes of a Codex descriptus of the Gothic version of Saint Paul's Epistles, discovered by Signor Mai in the Ambrosian library at Milan, of which, with many other Mss., a copious account is given; as there is also of the Codex Montfortianus.

The remaining additions to this volume relate to various editions of the Bible previously omitted; an account of the Ottheitcan Gospel; a review of Mr. Pitman's edition of Lightfoot; with some extracts on the subject of the order of the events related by the several Evangelists, with observations on the comparisons of the Old Testament, and some remarks on various grammars and commentaries, and works not long since published. Mr. Horne indeed is not contented with bringing down his remarks to the latest publications in theology. Judging from the mode in which Mr. Townsend has arranged the Old Testament, Mr. Horne anticipates equal excellence in the work which Mr. T. is now preparing for the press, the arrangement of the New Testament on the same plan. The success of Mr. Townsend's arrangement of the Old Testament, may be considered as an additional proof of the increasing interest which is taken by the public in theological literature. It is a work which deserves success. Mr. Horne's notice of Mr. Townsend's new work is in the text only of the third edition. It is not inserted in the Supplement.

The additions to Mr. Horne's third volume, refer to the geography of Palestine, and its present state; (by the bye, we may observe here, that, if Mr. Bankes and Captain Mangles do not

publish their respective travels in that interesting region, they are insensible to the claims of their countrymen, and their own renown); with various illustrations of Scripture, deduced from the accounts of writers and travellers—of the Sacrifices, Prayers, attitudes in Prayer, and modes of divination, practised in the East; with others which we have not space to enumerate.

The additions to the fourth volume include the account of Mount Ararat from Sir R. K. Porter—the road between Jerusalem and Jericho, illustrative of the parable of the Samaritan—the plagues of Egypt, from Mr. Bryant—the remarks of Dr. Hales on the book of Job—Holden's illustrations of the book of Ecclesiastes, and additional observations to the already copious remarks on the disputed verse in St. John. The Supplement is concluded with an appendix, containing a concise dictionary of the prophetic or symbolical language of the Scriptures, which is an admirable compendium of the remarks of Sir Isaac Newton, Bishops Lowth and Hurd—and a short, though complete, key to the study of the prophecies. It was drawn up after a perusal of the Commentary of William Lowth, Jones' Key to the Language of Prophecy, Dr. Lancaster's Symbolical Alphabetical Dictionary, and Dr. Woodhouse's Notes to his Translation of the Apocalypse. It is, without any exception, the most useful tract we ever remember to have met with on the subject of prophecy. To this, at the end, is added a table of the order and dates of the books of the New Testament, and of the places where they are supposed to have been written, as established in the second part of this volume: a table which was much wanted.

We have thus arrived at the conclusion of this Encyclopedia of theological knowledge—Mr. Horne's Critical Introduction to the study of the Holy Scriptures. We congratulate the author on the success of his labors, and the termination of his toils. We again congratulate that portion of the public who interest themselves in these subjects—the student in theology—the more mature divine—the speculative, or the retired reader, who resolves to examine and to decide for his own satisfaction on the various interesting points on the evidences of Christianity—its doctrines—its history—its duties—its general importance. We anticipate the pleasure of hearing that many editions of this book will be demanded. We have spoken of it with this almost unqualified praise, from real admiration of the patience, talent, and research of the author; and are anxious to impress on the minds of every reader of this journal, our own sentiments of gratitude for the improvement and pleasure we have alike derived from the study of this valuable work.

E. H. BARKER'S REPLY TO ΒΟΙΝΤΟΣ.

[See Class. Journ. L. 337. J.I. 147.]

EACH party having exchanged the compliments of the season, business may now be conducted between them without further ceremony. ΒΟΙΝΤΟΣ's answer does not require any lengthened reply; but it would be ungracious to give none, and yet in my Bibliotheca, ὀλίγη τε φίλη τε, I do not find sufficient resources to give one at once full and satisfactory.

1. *Thybris*.

"*Tiberis*, et per sync. *Tibris*, is et *idis*, m. *Tevere*, *Τίβερις*, Fluvius Hetruriæ, (olim *Albula* dictus, postea etiam *Tybris*, ut Plin. 3, 5. docet, ubi et ejus cursum describit,) qui ex Apennino ortus, alisque auctus fluminibus Romam interluit, et in mare Tyrrhenum duobus ostiis influit. Nomen habuit a *Tiberino* rege, vel a *Tyברי* rege Tuscorum, ut est ap. Virg. *Æn.* 8, 330. vel ἀπὸ τῆς ὕβρεως, quia Romæ imaginem præbebat illius fossæ, quam intra mœnia sua Syracusani olim duxerunt, Atheniensium devictorum opera usi per vim et injuriam, ut Serv. ad Virg. l. c. et ad 3, 500. fabulatur. Quam ob rem nonnullis *Thybris*, aut *Tybris* scribere placuit. Sed consuetudo Latina Græcas litteras abjicit, ut Lapidibus productis Manut. et Cellar. ostendunt. Et fortasse nomen regis Etrusci per *thy* scriptum fuit; at nomen fluvii per Lat. litteras Latini scripserunt." Forcellin. Lex. totius Latin. "Primum ab aquarum colore *Albula* dictus est, deinde *Thybris*, (unde Gr. *Θύμβρις*,) denique *Tiberis* appellatus, a rege Tusco ejus nominis, juxta eum in bello occiso. Virg. *Æn.* 8, 330. asperque immani corpore *Thybris*; A quo post Itali fluvium cognomine *Thybrin* Diximus: amisit verum vetus *Albula* nomen. Nugatur Serv. ad h. l. cum Græculis, dictum ἀπὸ τῆς ὕβρεως, ab injuria, propter regem Tuscorum, latrocinari circa ejus fluminis ripas, ac vastare omnia solitum. Quia tamen aliquid subesse doctrinæ solet, relinquatur, sed emendatior alter locus Servii ad *Æn.* 3, 500. Si quando *Thybrim*, vicinaque *Thybridis* arva Intrabo:—'Ut autem,' inquit, '*Thybris* dicatur,* hæc ratio est: quodam tempore Syracusani, victores Atheniensium, ceperunt Syracusis ingentem hostium multitudinem; et eam cæsis montibus fecerunt addere munimenta civitati. Tunc auctis muris, etiam fossa intrinsecus facta est: quæ flumine admissa repleta munitiorem redderet civitatem. Hanc igitur fossam per hostium pœnam et injuriam

factam, *Thybrim* vocaverunt ἀπὸ τῆς ὕβριως. Postea profecti Siculi ad Italiam, eam tenuerunt partem, ubi nunc Roma est, usque ad Rutulos et Ardeam : unde est, Fines super usque Sicanos. Et Albulam fluvium, ad imaginem fossæ Syracusanæ Thybrin vocarunt, quasi ὕβριν.' Rursus autem a *Tiberino* Albanorum rege in eo submerso pro *Thybris* dictus est *Tiberis*, Ovid. Fast. 2, 389. Hoc videtur posse constitui, *Thybris*, Θύμβρις, antiquum nomen Gr. fuisse : huic successisse recentius *Tiberis* ; quomodo in optimis quibusque monumentis et libris historicis reperitur, nisi ubi dedita opera, ut ap. Virg. Il. cc. et alios poëtas, antiquum nomen repetitur. Ac prioris generis exemplis non est opus : videamus poëtica." Gesner. Thes. L. L. He then produces the following authorities, with the orthography *Thybris*, Ovid. Fast. 1, 242. 5, 635. 637. 641. Virg. Æn. 5, 83. 5, 797. 7, 242. 8, 540. Sil. 8, 369. 16, 680. Horat. Carm. 1, 2, 13. Claud. Cons. Prob. et Olyb. 226.

2. "Twisting Monostrophics into Choruses and Dochmiacs."

ΒΟΙΝΤΟΣ asks not me in particular, but the readers of the Classical Journal generally, what Eubulus means by those words. This is knowlege, to which I cannot attain. However, as I do happen to know that the permutation of letters and the transposition of words were the simple means, by which Professor Porson was enabled satisfactorily to restore the corrupted metre and the violated sense of many passages in the ancient poets, I submit to *ΒΟΙΝΤΟΣ* the propriety of following this safe rule of criticism on the present occasion, by reading the sentence thus : "Twisting choruses into monostrophics and dochmiacs."

3. Metrical lines in Prose Writers.

"I will not say with Plato, the soule is an harmony, but harmonically, and hath its nearest sympathie unto musicke. Thus some, whose temper of body agrees, and humours the constitution of their soules, are borne Poets, though indeed all are naturally inclined unto rhythmie. This made Tacitus in the very first line of his story, fall upon a verse,

Urben Romam in principio reges habuere :
and Cicero the worst of Poets, but declaying for a Poet, falls in the very first sentence upon a perfect hexameter verse, *pro Archia Poeta*,

In qua me non inficior mediocriter esse."

Sir Th. Browne's *Religio Medici*, p. 156. Ed. 1645. 12mo. It may be observed that the sin is wrongly laid at Cicero's door ; for that oration cannot be considered as the composition of Ci-

cero. Of his poetical writings we shall soon speak. Aristænetus 1, 1. Μικροῦ με παρῆλθεν εἰπεῖν, ὡς κυδωνιῶντες οἱ μαστοὶ τὴν ἀμπεχόνην ἐξωθοῦσι βιαίως. ΒΟΙΝΤΟΣ will be much interested in perusing the following notes, contained in the elegant edition of Aristænetus, for which the learned world is indebted to the zeal, the diligence, and the erudition of the accomplished critic, Professor Boissonade:—"Ut hoc obiter observem, οἱ μαστοὶ τὴν ἀμπεχόνην ἐξωθοῦσι βιαίως, e Poeta sumtum videtur. Namque, si ὠθοῦσι scribas, hexameter exhibit; qualia tamen prosaïcis excidunt, qualiaque in ipsis sacris Literis occurrere ostendit multis Rev. J. J. Einen ad Scripta et de Erroribus J. Clerici." Dorv. Vanno p. 600. "Ex hoc Dorvilli loco frustra inferebat Abreschius virum doctissimum conjecisse ὠθοῦσι reddendum Aristæneto. Ipsa hæc observatio lectionem editam firmat. Nam ἐξωθοῦσι potius quam ὠθοῦσι scripserit Auctor, ut hexametrum corrumpere. Obiter de versibus prosæ orationi intextis a scriptoribus, insciis sæpius, nonnunquam pravo numerorum sensu deceptis, lectorem monebo adeat Marklandum ad Suppl. 901. p. 184.; Bosium, Staveren. Heusinger. ad Nepotis proæmium; Dorv. ad Char. 620.; V. D., qui se Cæcil. Metellum nuncupare amat, in *Classica Ephemeride* T. 15. p. 181., 16. p. 334., 17. p. 349., 19. p. 328., 20. p. 345., 21. p. 278., 22. p. 171., 23. p. 43. 296. Versus in prosaïcis Italis scriptoribus deprehendit Tasson. ad Petrarchæ initium. Et in nostratibus non desunt exempla. Marmontelius, qui in Narratione Morali, cui index est, Amicitia Schola, *Laissez donc la simple amitié Doucement amuser le loisir de son âme*, omnino est reprehensione dignus; nam nimia in his est cacozelia, cum ipsa adverbii inversio ipsum de metro admoneret. Vide et Vaugelasii Animadvv. de Lingua Gallica p. 117., collato Menagio Obs. 190. Menagiana 1, 40. 77. 144. 3, 382. ubi similia vitia in Mollierii et Ablancurtii oratione notantur; Carpentarium de Excell. Ling. Gall. 684. Clericum Bibl. Univ. 5, 258. Daunovium ad Boilavii Longin. 8. Neckera Miscell. 2, 15. 'Les vers gâtent l'harmonie de la prose; mais un hémistiche réussit quelquefois, et tombe agréablement pour l'oreille.' Boissonade.

4. Alliteration in prose and in verse.

Cic. de Senect. 11. Ita sensim sine sensu ætas senescit. "Παρόμοιον etiam vocalium allusione insigne, in quo decorum servat in Catonis persona; nam seculum illud figuris hujusmodi delectabatur: quale est Ennii illud,

O Tite, tute Tati, tibi tanta, tyranne, tulisti,
et ejusdem ex Phœnice,

Stultus est, qui cupita cupidus cupienter cupit,
et Plauti in *Menaechmis*,

Non potui paucis plura plane proloqui.

Simile ex Eur. *Med. adfert* Victor, 36, 20. Turnebus *Advers.* 7, 19. c Cic." C. Langius. "*Ταυτολογία*, joci genus, et lepor quidam in repetitione litterarum: sic Ennius,

Quidquam quisquam cuiquam, quod conveniat, neget.

Item alibi, Nam cujus rationis ratio non extet, ei rationi ratio non est fidem habere. Et Cato senex ap. Carisium c. 2.

Suapte natio sua separata seorsum.

Thus Lucretius 1, 203. vivendo vitalia vincere secla, 258. pedes pingues per pabula læta, 272. venti vis verberat, 342. 2, 653. 4, 127. 166. 859. 5, 790. 6, 507. multa modis multis, 1, 5. 30. possunt nec porro penitus penetrata, 727. magna modis multis miranda, 814. multimodis communia multis Multarum rerum in rebus primordia multa, 1023. multimodis, multis, mutata, 2, 115. multa minuta modis multis, 129. retroque repulsa reverti, 559. 5, 1002. placidi pellacia ponti, 2, 582. memori mandatum mente, 628. tympana tenta tonant, 4, 658. Multa rotunda modis multangula quædam, 1065. volgivagaque vagus venere, 1134. in voltuque videt vestigia, 5, 855. vides vesci vitalibus auris, 962. vel violenta viri vis, 991. Viva videns sepe- liri viscera busto, 1063. duros durantia dentes, 6, 112. volantes Verberibus venti versant, 283. luminibus lustrans loca, 942. speluncis saxa superne, 1019. sponte sua sursum, 1246. lacrymis lassi luctuque, 1265. per populi passim loca prompta. Virg. tales casus Cassandra canebat, Neu patriæ validas in viscera vertite vires, G. 1, 389. Et sola in sicca secum spatatur arena. Soph. *Œd. T.* 1273. τέκν' ἐκ τέκνων τέκοι, 1480.

Ὡς τὰς ἀδελφὰς τάσθι τὰς ἑμὰς χέρας,

Æsch. *Pr.* 733.

Στρέψασα σαυτὴν στειχ' ἀνθρώπους γύας.

Cicero,

O fortunatam natam me consule Romam.¹

Juvenal seems to have ridiculed the line for the very alliteration, which Cicero, agreeably to the taste of the age, affected. But ever after monarchy had been re-established in Rome, it was fashionable and courtly to abuse the name of Cicero,—a name dear alike to liberty and to virtue. To question his oratorical talents would have been a vain attempt. The parasites of those times, therefore, directed their wit against his poetical effusions, because they are more open to attack. I am persuaded,

¹ See *Class. Journal*, Vol. IX. p. 588.

however, that, if the verses of Cicero be compared with the verses of his predecessors or contemporaries and coevals, they will not be found deficient in merit. But, if they are measured by the standard of Virgil, they must sink into insignificance: let it not, however, be forgotten that not one of the other predecessors can enter the lists with Virgil.

E. H. BARKER.

Thetford, Nov. 1822.

OXFORD LATIN PRIZE POEM, FOR 1821.

ELEUSIS.

Sanctasque faces attollit Eleusis. *CLAUD.*

QUISQUIS iter tendas, curvi prope littoris oram,
Inter Thriasii florentia jugera campi,
Siste pedem, atque ævi recolas monumenta prioris:
Ante oculos strati lapides, dejectaque passim
Fragmina templorum; leni curvamine colles,
Opposita Salamine, tument; et littore in ipso
Impendet lævi scopulo Cerealis Eleusis.

Salve! sancta domus, magnæ penetræ Parentis,
Delubrum commune orbi: licet omnia circum
Prona cadant ævo, propriamque haud nosset Eleusin
Ipsa Ceres; licet hic, prohibet neque talia cœlum,
Impius Othmanides Graia dominetur in æde,
Aut prædator agens pecudem de monte, sagittas
Exacuat vigil, et raptis insidat acervis;
Saltem aliquod veteres tumulos, dilapsaque fana
Numen habet, latebrasque, et roscida littoris antra
Servat adhuc; jam nunc videor mihi cernere fulgens
Agmen, et innumero conferta satellite ferri
Sacra Deæ, ac longa fervere littora pompa.

Unde autem magnus Sacrorum inceperit ordo,
Quo duce, quo tandem fuerint quinquennia festa
Auspice, lustralemque aram jactarit Eleusis,
Dicendum, si longa valet docuisse vetustas.
Ipsa Ceres cultum tribuit, causamque colendi:
Tempore quo procul a Matre, æqualique caterva,
Virgineos inter lusus, æstivaque rura,
Luctantem abripuit Sicula de valle puellam

Ditis amor. Vidit rutilos Trinacria currus,
 Vidit equos flammæque, infraque inmaue barathrum
 Palluit, infernumque vomentia Tartara Regem.
 At vulnus circum gerit insanabile Mater,
 Amissam repetens prolem; vos dicite, Nymphæ,
 (Nostis enim,) nemora et saltus quæcunque Sicanos,
 Ventosumque Erycen, aut lene fluentis Anapi
 Sorte tenetis aquam; Lilybaeon, et alta Pelori
 Culmina, et undantem centum fornacibus Ætnam;
 Quo non Diva pedem tulerit, quæ spreverit usquam
 Littora, "Persephone" quibus haud clamavit in oris.
 Per fines Italum, per Dorica rura vagantem
 Duxit amor, fausto donec magis ordine rerum
 Ad sacrum nemus, et viridem properaret Eleusin
 Orba Ceres; alacres illam in sua regna coloni
 Excipiunt, fletusque avido solantur amore.
 Testis tu, curvi dictus monstrator aratri
 Triptoleme, alato vectus serpente per orbem;
 Vos etiam, campi, testes, et Rharius ille
 Rite canendus ager, toto qui primus in orbe
 Sementem, aut dulcem frumenti noverit herbam.
 Hinc et Eleusinam præsentî numine glebam
 Diva sibi coluit, celebrandasque ordine pompas,
 Et sanctum jussit servari in sæcula nomen.

Ergo omnes Danaum vario sub nomine gentes
 Huc fluere, et densa stipare altaria pompa;
 Quin et ab extremis mundi regionibus ultro
 Tot coeunt populi, votivæque munera portant;
 Quos Oriens mittit, quos frigidus aere vespër,
 Qui Tanain, Istrumque colunt, qui regna Canopi,
 Et Latii genus, et rerum pulcherrima Roma.

Scilicet Ægypti madidis in finibus Isin
 Linigeri implorent prisco de more ministri;
 Imperet antiquas Asiæ Diana per urbes,
 Creta Jovem poscat, Venerem circumflua Cyprus,
 Principium rerum; at duris Samothraces in arvis
 Idæam celebrent Matrem, sanctosque Cabiros;
 Primus Eleusinæ Cereri locus; ultimus orbis
 Hanc colit, hanc sacræ primam venerantur Athenæ.

Felices nimium! templi secreta tueri
 Queis datur, arcanisque impune assistere sacris.
 Hi curis vacui, et vita meliore potiti
 Lætitiâ pacemque colunt; his purior aer,
 His nitidus splendore suo Sol; arva virescunt

Semper, et æternum spirat ver aureus annus.
Contra autem, quos tu, Dea, non spectaveris usquam
Participem sacrorum, aut in tua jura vocaris,
Perpetui exagitant fletus; post ultima fãta
Non Superas adit ille domos, sedesve piorum
Discretas; non densa inter myrteta recumbens
Otia agit, lætisque vagus spatiat in arvis.

Tum si quis templi secreta, et mystica jura
Prodiderit fando, aut Numen violaverit aræ,
Non illum accipiunt epulæ, non pocula Bacchi,
Nec dulces citharæ, sanctæ neque carmina Musæ.
Morte luit facinus, tumuloque Infamia major
Devovet æternis caput execrabile diris,
Et manet in seros longe deducta nepotes.

Scilicet in puros ritus, et fœdera sancta
Diva suos vocat, et sanæ consortia mentis;
Non illa obscenos cultus, non impia novit
Orgia, per Rhodopen aut qualia sæpe nivosam
Thyades instaurant Bacchæ, rapiuntque furentes
Huc illuc tædas; "Euoe!" cum personat Hebrus,
Et nemora ingeminant longis ululatibus "Euoe!"
At sanctos animi mores, castumque decorem
Præcipit usque suis, et toto præmia laudis
Corde sequi, atque brevem virtuti impendere vitam.

Haud impune ergo arcanos penetrare recessus¹
Infandum! atque ipsi voluit succedere templo,
Omne ausus furiale nefas, nuperque cruentus
Materna de cæde Nero; nil contulit ipsi
Purpura, nil fulgens diadema, at territus omni
Abstulit luco, et nigris sese abdidit umbris.

Quin et Thriasii præsentis numina Divæ²
Senserunt campi, rapidi cum turbinis instar
Baccharetur ovans vasto circum agmine Medus,
Disjectæque urbes, et desolata jacerent
Arva, nec eversas tegeret jam Pallas Athenas.
Tunc inter tenebras et dira tonitrua, nimbo
Accinctam, ex adytis magnam procedere Matrem
Vidit Cecropidum pubes; tremuere cavernæ
Adventante Dea; quò visu, expalluit amens
Barbarus, ac toto trepidarunt littore nautæ.

Proxima quæ memorem? quo possim carmine totam
Sacrorum seriem, celebresque ex ordine pompas

Rite sequi, et magnam gemina cum prole Parentem?
 An memorem tædas, et anhelos concita cursu
 Agmina, votivamque agitant lampada mystas?
 An te, magne, canam, te myrto insignis lacche,
 Quem strepitu Matris pubes deducit ad ædem,
 Quem thyrsus thiasusque decet, quem mystica vannus
 Adde puellarum gestantem occulta catervam
 Sacra manu, tardeque super volventia plaustra
 Impositas calathos, obscuraque orgia cistæ,
 Orgia, non oculis spectanda impune profanis.

Ergo ubi jam cunctis arcana silentia terris
 Sparsierit alma quies, lecti longo ordine mystæ
 Succedunt templo, viridanti tempora circum
 Velati myrto, niveaque in veste nitentes.
 Ipse inter medios, turbaque insignior omni
 Emicat antistes, tunica strophioque refulgens.
 Stant circum comites; tædam fert eminus alter
 Sacratam, magnaue alter ter voce profanos
 Admonet ire procul, foribusque absistere sanctis.
 Tum subito mugire solum, immensoque fragore
 Quassari ingentes ipsis altaribus ædes;
 Tum diræ audiri voces, tum infanda videri
 Portenta, et densos percurrere fulmina lucos.
 Procubuere metu; laxis bacchatur habenis
 Perque artus animosque timor; tam lurida circum
 Nox Erebi, et sontum luctus, pœnæque videntur
 Ingruere, ac Stygias Manes ululare per umbras.

Mox tenebras inter medias lux alma repente
 Exoritur, meliorque dies, et purior aer
 Excipit, et dulces nemorum in convallibus umbræ.
 Apparet Divæ simulacrum, ipsius imago
 Luminis, ac vivo solidum de lumine corpus.
 Vellem equidem, vellem, ni frigida vena vetaret,
 Insanire simul, blandumque haurire furorem,
 Et saltare choro, tædasque agitare volantes.
 Cuncti adeo sancta penitus dulcedine capti
 Concelebrant magnam Matrem; poscentibus olim
 Ut dederit frumenta viris, ususque colendi
 Monstravit; varias ut vitæ invenerit artes,
 Et mores hominum cultu placarit agrestum:
 "Te Superi Manesque colunt; tu cæcula cœli,
 Et pelagi tractus, et magni moenia mundi
 Sustentas, nigroque potens dominaris Averno.
 Te duce, se glomerant nebulae; te, decidit imber,

Semen alunt sulci, turgetque in palmitē germen.
Te, Dea, te metuunt liquidi per inania cœli
Aeriæ volucres, metuunt te Iustra ferarum,
Squamigerique angues, et nigri monstra profundi;
Te Terra agnoscit Dominam; quacunque moventur,
Usque tuæ auscultant cœlestia sidera voci,
Et festinantes revolutis cursibus anni."

Ergo, si qua fides, ubi sancto in limine membra
Straverit, atque adyto trepidas admoverit aures?
Solennes inter cantus, pompamque nitentem,
Insolitas voces, neque adhuc vulganda profanis
Dicta bibit Mysta; ut frustra sibi Græcia centum
Taurorum pingui placarit sanguine Divos,
Lenæum e pateris frustra libarit honorem,
Turicremosque focos, et inanes struxerit aras.
Unum namque sibi auctorem, finemque, Deumque
Naturæ leges, et rerum arcana fateri
Fœdera, qui pulchram hanc florentemque ubere terram,
Et pelagi maria, et lati spatia ultima cœli,
Imperiis regit omnipotens, impletque, movetque,
Ad se cuncta trahens, sese per cuncta refundens.

Hæc olim cecinere, obscura exordia lucis
Venturæ, dubiique incerta crepuscula veri.
At nondum erroris tenebras amovit inertes
Cæca Superstitio; nondum æthere lucet aperto
Tota dies, largoque irrorat lumine mundum;
Donec Tu, sanctis toties memorate Prophetis,
Ipsa Dei soboles, tandem mortalibus ægris
Expectate venis; tu summi jussa Parentis
Scilicet, æternique operis Mystera Verbi.
Te fracti ærumnis omnes, victique labore
Sponte petunt, ipsoque bibunt de fonte salutem.
Te, Deus, humano manifestum in corpore Numen,
Haud sterili pompa, aut cæsis de more juvencis,
Sed cultu meliore, animoque et corde fideli
Prosequimur. Tu prisca luis contagia culpæ
Morte tua; tu das purgatis crimine sedes
Affectare tuas, propiusque accedere cœlo.

C. HOWARD,

EX ÆDE CHRISTI.

ON THE ATTRIBUTES THAT CONSTITUTE THE PERFECTION OF BEING.

UNLESS we can agree in attaching a clear, uniform, and definite idea to the term *perfection*, we can have no certainty of understanding each other, when we use it either in conversation or writing. Whatever a person affirms of it, may indeed be true, in the sense which he annexes to it; but if others understand it in a different sense, they either differ with him in opinion, or run the risk of being misled by assenting to what he asserts of it; for though it may be true in the one sense, it may be erroneous in the other. It is a term applied by some writers to the works of man; while others, who pretend to examine more rigidly the idea for which it stands, maintain that there is nothing perfect but God—that he alone is absolute perfection, because he alone is the only being to whom nothing is wanting. This is the language of philosophers and metaphysicians; but I doubt whether it has not more the appearance than the reality of truth, and whether it be not as applicable to the works of the Creator as to the Creator himself; and even to the works of man, whenever they are found to contain all the qualities or modes of being that enter into our ideas of perfection. I know it will be easily granted me, that every thing is perfect which possesses these qualities; while it will still be contended that the Deity alone is the only being to whom they can belong, and that a perfect poem, painting, or statue, never proceeded from the hand of man, nor yet any other production to which the term can be applied. To appreciate more correctly the value of this doctrine, let us first examine in what perfection is supposed to consist; secondly, whether this supposed perfection can exist; and thirdly, in what perfection ought to consist: and if we find that perfection cannot consist in what it is supposed to consist, let us agree in making it consist in what it ought to consist.

Perfection, then, we are told, consists in that which wants nothing; and a perfect being is a being that contains in himself every thing necessary to render him perfect, who would be perfect if there were no other being in existence but himself, and whose attributes, powers, energies, capacities, omniscience, omnipresence, ubiquity, mercy, benevo-

lence, happiness, and general affections, are all contained in himself, and would belong to him if he stood alone in the creation. Now if perfection consists in that which wants nothing, there is not such a thing as perfection in existence; and if a perfect being be he who contains in himself, independent of all other beings, every thing which can be desired—who would be equally happy had there been no other being in existence, and who consequently owes all his happiness to himself—who could exert all his attributes, and exercise all his powers, if he stood alone in the creation—I have no hesitation to say that the Creator is not such a being, and that it is not possible for the mind of man to conceive the existence of such a being. If this can be shown, it is idle and absurd to make perfection consist in that in which it cannot consist; and if, after putting off the incumbrance of mortality, we should discover that the perfection of the Deity is independent of all other beings, yet, as it is impossible for us to conceive the nature of this perfection, it is obvious that it is not the perfection of which we treat at present, because we must mean by perfection something that we understand, or otherwise we mean nothing. All our ideas of perfection, then, are mere ideas of relation; and if so, absolute inherent perfection can have no existence, and the term, applied to God himself, will be found to have only a relative meaning. We have no idea of perfection but what consists in qualities, properties, attributes, or powers; nor have we any idea of a perfect being, abstracted from the possession of attributes or powers. So far, however, as we can conceive the subject, it is not the being that confers perfection on the attributes, but the attributes that confer it on the being; so that, in all cases, perfection can belong to attributes alone. Render a tyrant charitable and benevolent, and he is no longer a tyrant, but a charitable and benevolent man. So far then as he becomes more perfect than he was before, this perfection is produced by the attributes of charity and benevolence: they communicate their virtues to him, but he has nothing to communicate in return, as he cannot change the nature of the things by which he is changed. If it should be said that his acquiring the attributes of charity and benevolence depended intirely on himself—that he might have rejected them if he chose, and not suffered himself to yield to their influence—and that, consequently, the merit of becoming more perfect is intirely his own; I reply, that the

very power which he exercises in repelling the blandishments of vice and embracing the asperities of virtue, is not only one of his attributes, but, that one which enables him to approach nearest to perfection. We can, therefore, form no idea of perfection, but what consists in attributes; and therefore, when we pronounce *any thing* perfect, we can only mean that it is in possession of attributes which render it perfect.

But though perfection can belong only to attributes, yet our ideas of perfection are not acquired from the relation that exists between certain attributes and the being to which they belong, or the subject in which they inhere, but from the relation that exists between them and subjects to which they do not belong. This may appear paradoxical, but it is not the less evident. Attributes or qualities are only the powers of acting, or of yielding to action, which belong to any being. But power can be exercised by no being, not even by God himself, without a subject on which it may be exercised; nor can it even exist, suppose it to remain unemployed, without the existence of this subject. When I say that a subject which may be acted on, is as necessary to the existence of power, as the subject to which the power belongs—I mean that it is as necessary to every mode of power of which man can form any idea; and it would be absurd to suppose the existence of a power of which he can form no idea; because this would not be power, but something else, as power only means that attribute of being which the term conveys to our minds. We can form no idea of power or effect, unless there be something in which the effect may be produced. To say that an effect might be produced in nothing, is to say something to which we attach no idea; because we cannot form an idea of an effect existing by itself, or produced in nothing; as the very term, effect, implies a change produced in something. All the powers, energies, faculties, attributes, qualities, affections, properties, &c. which belong to any being, depend, therefore, as much for their existence on other beings, as on the being in which they are found; as they could never be exercised, and consequently could not exist, if these other beings did not exist at the same time. Man enjoys the power of doing good or evil; but does not the existence of this power depend as much on the existence of good and evil, as on him? If good and evil did not exist, he could no longer enjoy free-will. So of all his other powers and

attributes. His perception would become extinct, if there were nothing to be perceived; his hearing, if there were nothing to emit a sound; his smelling, if there were nothing to affect the olfactory nerves; his passions, if there were not corresponding qualities in other beings, fitted to produce pleasing or disagreeable emotions, to soothe, irritate, or impel. If, then, the perfection of any being depend on the powers or faculties which he possesses, it must depend as much on other beings as on himself; as he would not possess these faculties were it not for these other beings. Destroy these beings, and all his powers become extinct, and consequently his perfection. The idea of perfection then is derived from our idea of the relation that exists between attributes and subjects; namely, the subjects to which they belong, and those on which they act, or which act on them.

The perfection of God is made known to us in the same manner, and appears to be as much of a relative nature, as that of man. All our ideas of perfection, as I have already shown, are derived, not from the being whom we call perfect, but from such powers or faculties as are calculated to render him so. Now take any attribute of the Deity and form an idea of it, as it absolutely regards himself, abstracted from all other beings; and then you will have an idea of absolute, independent, inherent, or intrinsic perfection. To form such an idea, however, is impossible. Some effect must be produced before we can come to the idea of power; but as no effect can be produced without a subject to operate on, and as in this case, there would be no being in the creation but the Deity himself, he could produce no effect whatever, as he would have no subject to act on, much less could he effect every thing. Perhaps it may be said, that he could be supremely happy if he existed alone, as this attribute regards only himself; but I deny the possibility of his enjoying even this attribute in perfection, had he not created other beings. In the first place, it must be admitted, that universal benevolence is one of his attributes, for without it, he would be imperfect; and an imperfect being cannot be God. If, then, he be universally benevolent, he must have delighted in the happiness of created beings; and if he be omniscient, he must have known that he had the power of creating them. His not having created them, therefore, would prove that he felt no delight in imparting that happiness which he was capable of imparting, and consequently

that he was not benevolent, and if not, he could not be God. The being, therefore, who could enjoy supreme felicity without having created other beings when he enjoyed the power, could not be the Supreme Being, because he would want one of the attributes of the Godhead—universal benevolence. The Creator then would not be perfect, if he did not stand in the midst of his own creation, because all the attributes of his perfection are made known to us by the manner in which they operate on created beings; and without these beings we could form no idea of their existence. Perfection, consequently, belongs to attributes alone, and the existence of these attributes or powers depends as much on the beings on which they act, or which act on them, as on the beings to which they belong. These attributes, however, are perfect only when they agree with the nature of the being in which they are found, and with the external beings on which they act, and by which they are acted on.

We may therefore define perfection to be, the possession of such qualities, energies, attributes, or affections, as are suitable not only to the nature of the being to whom they belong, but also to the nature of the beings on which they act, or in which they produce any changes or effects. If the change which the attributes of any being produces in another or in itself, be hurtful or destructive to them, such a being is imperfect, and consequently ought to be avoided by all the other tribes of being to which its attributes are hurtful or destructive. The attributes or properties of light are hurtful to few beings, and therefore almost all animated beings delight in it. There are, however, a few to which it is hurtful, and these few, accordingly, avoid it, and seem to have existence only at night. Poisonous plants are destructive to many beings, and therefore they avoid them if they be acquainted with their properties. Nutritive plants and roots are beneficial to all the tribes of animated being, or, at least, each of them is beneficial to some being, and, accordingly, they are all sought after by those beings to which they are respectively useful. The most perfect being, therefore, is that whose properties are beneficial to most beings, and hurtful to least; or if it be not the most perfect, at least it stands highest in the order of creation. God, who is the Creator and Conservator of all beings, is therefore the most perfect, or the Most Highest. Of all other subordinate beings we can say nothing, till we come

down to man, and him we find to be the most perfect of animated material beings. In a state of nature, man is scarcely hurtful to any being; and, accordingly, we find, that the savage nations of most countries where the productions of the earth are adequate to their support, have a natural dislike to the destruction of animals. On the contrary, they cherish and protect them, and even provide for their wants. The natural propensities of man powerfully incline him to be their guardian and protector; and the superior discrimination and intelligence which he possesses, enables him to indulge these natural propensities or attributes more than any other being. There are, it is true, many other animals as inoffensive as man, as the sheep, the horse, the dove, &c.; but though they are hurtful to few, they are beneficial to few, and consequently they rank much lower in the scale of being than man. All animals that are hurtful to a greater number of beings than those to whom they are beneficial, recede from perfection, or, more properly, from the middle rank of being; and those, in whom the beneficent qualities predominate, approach to perfection, or to the highest rank of being. Animals that are neither hurtful nor beneficial to others, are scarcely intitled to the name of animals: they are a sort of blank in the creation, because they serve to no purpose; but such animals perhaps do not exist, though some of them seem nearly to approach this state. In judging of the perfections of man, we must totally omit the commerce that exists between him and his Creator. The secrets of the heart are known only to God, and, therefore, God alone is qualified to take cognizance of them. We must judge of him only as he exists in society, and in the relation which he holds to all the other tribes of animated being. Here, we find him the most perfect of beings, because not only his intelligence directs him, but his natural propensities incline him to increase the happiness of all that surround him. Some of them, it is true, he sacrifices to his wants, or to his appetites; but he does so, only in proportion as he recedes from his native, or original pre-dispositions. All the domestic tribes of animals are rejoiced at his presence. The lamb frisks before him; the dog capers with joy, and seeks to embrace him; the horse seems to anticipate his wishes, and the moment he bestrides him, prances with eagerness and impatience to convey him to the place of his destination:

Hills, vales and floods appear already crossed,
And, ere he starts, a thousand steps are lost.

The kitten climbs on his knees, and is eager to share his embraces. There is then in the very looks, aspect, movement, attitude and appearance of man, something that diffuses happiness and enjoyment around him. These are perfections which belong to no other being with which we are acquainted; but they are not the perfections of his intellectual but of his physical nature. They are perfections which the author of his being conferred on him, and which he could not acquire by any efforts of his own. But when to these are added the perfections of intellect, how far does he surpass all other animals. The perfections of intellect enable him not only to increase his own happiness but that of his species, and teach him to look forward to the great Author of happiness and of existence, in whom "he lives and moves and has his being;" and in whom all his hopes and contemplations ultimately terminate. Intellectual perfection, therefore, seems to consist, not in the knowledge of abstract truths, but in that knowledge which points out to us the means of promoting universal happiness, and which persuades us to adopt them. There are, however, no truths that can strictly be called abstract, because they are all either immediately or remotely connected with the promotion of human happiness; but the more remote the connexion, the less valuable is the truth.

In a rigid, philosophical sense, however, all the works of creation are equally perfect, or, as perfection admits of no degrees, they are all perfect, because they are all the productions of a perfect being. A perfect being can create nothing that is imperfect, because he could not be perfect if he did any thing imperfectly. The Deity, it is true, has placed some beings higher in the order of creation than others; and it is only in this sense that man can be called the most perfect of them all, or, at least, of all that are subjected to the bonds of materiality. The work of every artist is made with a view to a certain end, and if the work be so badly contrived as not to fulfil this end, it is not only imperfect, but proves that the artist by which it was formed had not a just idea of the means by which the proposed end could be obtained. All the works of creation, therefore, either fulfil the ends for which they were created, or they do not. If not, the Deity was ignorant of the means by which these ends could be attained, unless it be argued, that though he knew the means, and could have created beings fitted to fulfil them, if he chose, yet he had not recourse to them, because he had no object in creating the world, and

having proposed no certain end, he consequently adopted no certain means. This argument is not only subversive of religion and morality, but sanctions the commission of the most nefarious crimes, because there can be no law to govern the actions of a man who is created for no certain end. The being, however, that could think of creating the world without any fixed object in view, could not be God, because he would be more imperfect than man himself, who always prefers harmony and order to confusion and anarchy, whenever he can attain them; and the latter must unavoidably ensue wherever beings are created and brought together, governed by no certain impulses, and determined to no certain end, or line of action, either by their moral perceptions or physical propensities.

If then it be admitted, that the Deity proposed to himself a certain end in the creation of the world, or that he created all beings to fulfil certain ends, it must equally be admitted, that the natural dispositions of all beings incline them to fulfil these ends; or otherwise, that he was ignorant of the means by which these ends could be obtained; but if it could not be shown by arguments *a priori*, that omniscience is an attribute of the Deity, it could easily be demonstrated from the wisdom which is displayed in his works. All beings, therefore, are endowed with properties or impulses that naturally incline them to fulfil the ends of their creation; and of necessity, all beings must be created perfect; for a being whose constitution, organisation, or natural propensities, lead him away from this end, prevent him from reaching it, or incline him to go beyond it, must be imperfect; because, in all these cases, his natural constitution inclines him to fulfil an end for which he was not intended, and for which consequently he was not created. Is it consonant to our ideas of divine wisdom to suppose that he would endow any of his creatures with propensities that inclined it to go one way, while he intended it to go another? All beings then possess the propensities, dispositions or natures which they ought to possess, and consequently they are all perfect, for if they possessed any other they would be imperfect. •

NOTICE OF
JOURNAL of a TOUR in the LEVANT. By **WILLIAM
 TURNER, Esq.** *Three Volumes Octavo.*

PART II.—[*Concluded from No. LI.*]

OUR author's journey to Palestine and to Egypt is the subject of his 2d volume. In Feb. 1815, he sailed from Constantinople on board of a small Turkish vessel, carrying about 40 persons, sailors and passengers. Of the Turkish sailors one was a young Candiot, who had fled from his own country, in consequence of having stabbed four men, with whom, at different times, he had quarrelled. Mr. Turner, on his voyage, visited the islands of Scio, Cos (as the Greeks still call it like their ancestors, though the Turks have given it the name of Stanco), Rhodes, and Cyprus. It appears from his interesting account, that the last-mentioned island, which had been so rich and flourishing in early ages, and even under Venetian oppression, is daily impoverished and depopulated by the barbarism of its Turkish rulers, like every other place that has unhappily fallen under their subjection.

'And it was lately (says Mr. T.) like Rhodes, or even more, because nearer, ruined by the Turkish fleet and army off Satalia; the Captain Pasha who commanded forcing the island, not only to furnish him gratis with all sorts of provisions and fruits, and even to pay the freight of them, but to buy the ships he took at his own price.' (P. 39.)

Yet the Turks here, are said to be much milder towards Christians, and less bigoted than in other parts of their empire.

'Cyprus is no longer famous for the beauty, or infamous for the immodesty of its women. The women of Nicosia are, I am told, in general, pretty; but not to any extraordinary degree; and one half of their charms is destroyed by the relaxation of the system, consequent on their frequent use of the bath, that enemy of female attractions throughout the Levant. But after seeing the rigor with which they are guarded at Constantinople, I was astonished to see the familiarity with which they enter the houses here, even of the Franks, divested of either *ferredjee* or *yatchmak*.' (P. 45.)

A note informs us that the former is—

'A large cloak that entirely envelopes them; the *yatchmak*, a veil that hides all the face but the eyes. The Turks, who think that nothing but extreme restraint can secure female virtue, lay it down as a principle that a woman cannot, without a crime, let her face be seen by any other man than her husband, father, brother, uncle and father-in-law (the four

latter only at stated festivals); and that two persons of different sexes cannot be innocently alone together for a moment.' (P. 52.)

At a convent in Cyprus, Mr. T. was lucky enough to engage as his servant, a destitute orphan Greek, named George, about 15 years of age, who spoke Greek and Arabic, and was strongly recommended by the fathers who had educated him. Attended by this faithful boy, he soon after sailed in a Barbary vessel, and on the 24th of March anchored in the bay of Barout. The captain, who had given up his own bed to Mr. T., would not accept any payment or remuneration; for, having traded much with the English, he had always been so liberally treated by them that nothing, he declared, could gratify him more than having an opportunity of serving a person of that nation.

The noise of frogs, which had annoyed our author in Cyprus, he exchanged at Barout for the sound of torrents pouring through the streets from Lebanon. This mountain he visited, and its Maronite convents. In one of these Mr. T. discovered the opinion entertained of his countrymen respecting religious worship:—he tells us, that saying his prayers as usual going to bed—

'Fedlullah, who slept in the same room with me, asked me, '*Per l'amor di Dio, Signor, what are you doing?*' I told him praying; when he replied with a strong expression of surprise, '*Praying! why they told me that the English never prayed.*' In fact our national character suffers much by the unavoidable inattention to public worship of our travellers. The Catholic and Greek find almost everywhere in the Levant a church of their persuasion; but the Englishman never enters one except from curiosity.' (P. 73.)

The prophecies of Isaiah and Ezekiel seem completely verified in the present state of Seyd, the ancient Sidon. All its maritime commerce is now confined to a few fishing boats, and its limits so reduced, that our author walking at the rate of three miles an hour, encompassed its walls in twenty minutes. The town consists of stone houses, fallen or falling, ruined buttresses, and old square towers; many streets passing under massy stone arches, which support the ruined houses. (P. 90.) From Sidon to Tyre (now called *Sur*) is reckoned a distance of nine hours; from a spot about half way, Tyre appeared like 'a very small town built on an island, with a small long mountain to its left.' The prophetic writers above quoted respecting Sidon may be consulted on the ancient opulence and present wretchedness of Tyre, which, Mr. T. declares, does not contain any object worthy of observation. (P. 100.) He visited with much delight the fortifications of Acre, where British valor was so eminently displayed; and Mount Carmel, of which Pope's description (in the Messiah) is, Mr. T. says, perfectly appropriate—

'And Carmel's flowery top perfumes the skies.'

Nazareth is now only a large village, of miserable stone cottages, with mud floors and roofs. Here the Turks had lately murdered a poor Christian woman, on pretence that she had treated their religion with contempt, and would not allow the Greeks to bury her until they had paid two hundred piastres. Near the foot of Mount Tabor, a small village retaining its ancient name, Deborah, is said to be the spot where Sisera was nailed to the ground by Jael. (P. 136.) Having visited Tiberias, the sea of Galilee, and the village of Cana, our author left Nazareth and proceeded to Samaria and Judea, and at length, on the 24th of April, was gratified with a view of Jerusalem, the Holy City (as even the Turks entitle it), with Mounts Olivet and Sion. It presented a confused prospect of trees, roofs of houses and domes, among which were conspicuous those of the Mosque of Omer (occupying the site of Solomon's temple), and of the Holy Sepulchre. Mr. T. was cordially welcomed at the Roman Catholic convent of San Salvador, even before he had delivered to them a dispatch from the English ambassador at Constantinople, authorising them (in consequence of a petition sent some months before) to draw on him for twenty-five thousand piastres—a favor most acceptable to those worthy Franciscans, who were reduced to great distress by the exactions of the Turks, and the neglect they had experienced in consequence of the late wars in Europe. For his account of the Holy Sepulchre, the Via Dolorosa, the Pool of Bethesda, Mount Sion, the Sepulchre of David, and other royal Tombs, the river Jordan, the (probable) site of Jericho, the Dead Sea, Bethlehem, the Tomb of Rachel, the Gardens of Solomon, the Grotto of the Nativity, the Potter's field, the Pool of Siloam, the Tomb of Absalom, the Mount of Olives, and various other objects that render the consecrated precincts of Jerusalem and its vicinity so eminently interesting, we must refer the reader to Mr. T.'s work; for within our narrow limits we could not possibly do justice either to his excellent descriptions, or his ingenious conjectures and remarks. We shall notice, however, his account of the anxious impatience of those Christian pilgrims, who visit, through devotion, the holy River Jordan, and their emulation in contending for the priority in entering it, every one carrying away a bottle of the water—those whose infirmities would not allow them to bathe in the stream, soliciting those standing in it to fill their vessels for them—*χατζη* (Hadjee) *σας παρακαλω ξαναγεμιζε τούτο*, 'Pilgrim, pray fill this.' But Mr. T. was disgusted with the inhumanity of those pilgrims 'who passed their dying companions on the road, without even asking, *en passant*, how they

did. I was near when the horse fell down the precipice; not a soul waited, except myself, to inquire whether the rider had saved himself. The only answer I could get from those who I supposed might have seen it, was, 'τι με κοφτει εμενα? τι ιζειρω εγω? What do I care? what do I know? yet these people went to save their souls by bathing in a river. This is, indeed, faith without good works.' (P. 233.) From Jerusalem Mr. T. proceeded to Jaffa, of which place the Aga had lately assisted Lady E. S. (Esther Stanhope) in making excavations among the ruins of Ascalon, where considerable remains of an ancient temple were discovered; but the Turk, disappointed at not finding a treasure, ordered the columns and other fragments to be again covered with earth—perhaps the barbarian has, by this order, been unconsciously the means of preserving some precious monuments of antiquity, which at a future time may be brought to light under more auspicious circumstances. Our traveller having sailed from Jaffa, landed at Damietta in Egypt, on the 21st of May. We cannot trace him very closely through Alexandria, which, however interesting from its ancient remains, he would assign, with Volney, to the deserts of Africa, as it exhibits nothing of Egyptian fertility. (P. 324.) Having visited Aboukir and Rosetta, he embarked in a boat on the Nile, and mentions his surprise at the shallowness of this celebrated river before the time of its rise; for having swam or rather walked across it, near the village of Zoayerah (July 5th), he found that where deepest, near the banks, it seldom exceeded ten feet; in the middle not above four, and in most places not above two feet. (P. 351.) The streets of Cairo, which contains three hundred and fifty thousand inhabitants, are nowhere above ten feet wide, and several no more than four—rendered dark by the roofs and windows of the opposite sides, projecting so as to touch each other in some instances. Yet in these narrow streets it is the universal custom to ride on asses. Mr. T. visited the slave market, often filled with blacks (for white slaves are not sold at Cairo), but now empty, for the plague within the last four months had destroyed *eleven thousand*, and the caravans had not yet arrived with fresh supplies. (P. 366.) Having examined the Pyramids, the Sphynx, the Nilometer, and other curiosities, Mr. T. made preparations for an excursion to the Red Sea and Mount Sinai. He crossed the desert from Cairo to Suez, which he represents as a most miserable place: here he bathed in an arm of the Red Sea, which did not any where seem very deep; for he could always find the bottom by letting himself drop with a little exertion;—but the coral plants at the bottom cut his feet. On the

northern coast he remarked a great abundance of shells, and adds—

‘Three or four Arab women were bathing naked in the sea, whose idea of modesty amused me extremely, as it prompted them to run out of the water to hide their faces, which Mahometan women are strictly enjoined to hide from men, and *a fortiori* from Christians. I have more than once been diverted by the same female precaution on the Nile. In fact, the reserve of the Arab women proceeds not from principle, but from fear. One of them at Cairo, who came to wash for Mrs. Belzoni, immediately on entering the house, stripped herself naked: but when the Arab water-bearer knocked at the door, huddled on her clothes in a fright: she drank wine in the house freely.’

Mr. T. was hospitably received by the monks of the convent on Mount Sinai:—he visited Mount Horeb, and the Stone from which Moses caused water to flow. In the convent of Sinai another English traveller, Mr. Bankes, discovered a library of two thousand volumes, three-fourths of which were MSS., and of these, nine-tenths Greek. The greater part were theological, but some few interesting. Mr. B. brought away a thick MS. containing Hephæstion on the Greek metres; an oration of Isocrates; the Letters of Phalaris (a subject of much controversy some years ago). Another MS. comprising the three first books of the Iliad and part of the fourth; two Tragedies of Æschylus, and much Greek poetry; another containing the Medea of Euripides, and the beginning of his Hippolytus; also the work of Cedrenus, a Byzantine historian; all the Physics of Aristotle, &c. From Suez our author returned to Cairo; thence to Alexandria, where he embarked in a Venetian vessel, and again (Oct. 3d) landed at Larnaca in the island of Cyprus. Here he visited the ruins of Paphos, now called Baffo, with the village of Ieros Kypos or ‘The sacred Garden,’ where, it is said, were situated the gardens of Venus, the Paphian divinity. The whole neighbourhood of Baffo and of Ieros Kypos is full of large masses of rock, hewn into caves and chambers, all, probably, communicating subterraneously one with another, but now nearly choked up, and almost impenetrable. Mr. T. gives a most unfavorable account of the Greek priests, who in Cyprus enjoy great power.

‘They strip the poor ignorant superstitious peasant of his last para, and when he is on his death-bed make him leave his all to their convent, promising that masses shall be said for his soul.—Madame Dupont (the mother of my companion) tells me that she once paid a visit to a Greek widow of a peasant, who was dying, and asked her if she had made her will to dispose of what she had in the world.—‘I have only that,’ replied the woman, pointing to a handsome Venetian looking-glass hanging up in the room, ‘and that I have left to my father confessor to pray for my soul.’—‘But your two children?’ replied Madame D. ‘Oh!’ said the superstitious dupe, ‘he says Heaven will take care of them!’

On Nov. 8th Mr. T. embarked at Larnaca in a large polacca, having a Turkish captain and a crew all Greeks;—here we close his 2nd vol. The third begins with an account of his voyage to Rhodes; near which he examined some ancient foundations of houses, two cisterns and three wells, apparently Hellenic; in one of the wells a great treasure is supposed to be concealed—the ruins, he thinks, may perhaps mark the site of *Ἡάλισσος* (Halissos) so named from its founder. (P. 5.) On the site of the celebrated Colossus our author offers some ingenious conjectures:—he notices the four different opinions of the most learned persons in Rhodes, and is inclined to adopt that which places it at the extremity of a port called Mandraici, where is a small causeway, and a pool of water. The distance which this causeway crosses is just sixty feet, and this seems reconcilable with the space which the Colossus may have covered between its legs. In the island of Symi all domestic affairs are managed by the women; they are the porters, bakers, butchers, shopkeepers, &c. An old woman of sixty carried Mr. T.'s trunk, which weighed forty pounds, up a steep hill of a mile in length, and only demanded three paras (or less than a penny) for her trouble. When he offered her a few additional paras she would scarcely take them, saying it was a shame (*Τροπή εἶναι*). P. 22. On this island he visited a ruin called the “Trophy of the Athenians;” but which (as he mentions in a note) was raised by the Peloponnesians in the twentieth year of their war with the Athenians, according to Thucydides (viii. 42). It is a circular structure, of which the foundation remains about six feet from the ground. Among the broken walls, half arches, columns, and other fragments that constitute the ruins of Cnidus, Mr. T. thought he could recognise the Temple of Venus, probably about two hundred feet long—remains of a fine theatre—a quadrangular building fifty feet square, perhaps a tower of the ancient city—various foundations, columns, capitals, and other parts of edifices. The site of Cnidus is now called *Φρίανον* (Phrianon) by the Greeks. On the island of Cos our author examined a delicious spring, entitled the “Waters of Hippocrates,” rising in a cave, hollowed apparently by art, in the ascent of a mountain, the entrance being on level ground, leading to the waters by a passage of two hundred feet. The edifice which incloses the spring is, in Mr. T.'s opinion, undoubtedly an Hellenic antiquity. (P. 46.) Near Boudroun he visited the ruins of Halicarnassus; parts of a temple of a theatre, some towers, and the city walls. In the castle of Boudroun Mr. Bankes, who penetrated farther than our Traveller, found some

bas-reliefs of such exquisite workmanship, that he supposed them to have formed part of the ornaments of the Mausoleum that once adorned Halicarnassus. (P. 59.) Some beautiful remains of antiquity are visible among the ruins of Mylasa, the present Melasso;—a fine Greek tomb, in excellent preservation;—a column with the following inscription:

ΟΔΗΜΟΣ ΜΕΝΑΝΔΡΟΝ ΟΥΛΙΑΔΟΥ ΤΟΥ ΕΥΘΗΔΗ
ΜΟΥ ΕΥΕΡΓΕΤΗΝ ΤΗΣ ΠΑΤΡΙΔΟΣ ΚΑΙ
ΕΞΕΥΕΡΓΕΤΩΝ ΓΕΓΟΝΟΤΑ—

‘The people (honor) Menander, the son of Ouliades, the son of Euthedemus, benefactor of his country and sprung from benefactors.’ (P. 69.) There were also a large gate with Ionic ornaments, and remains of a Roman aqueduct.—Yassus afforded some antiquities; and near Miletus, at Branchydæ, Mr. T. found gigantic columns, remnants of architraves, and other parts of the temple once consecrated to Apollo Didymæus. Here he copied some interesting Greek inscriptions, which our limits will not allow us to transcribe. At Miletus he bathed in the river Mæander; then proceeded to Patmos, where he was lodged in the Monastery of St. John the Evangelist (τοῦ Θεολόγου). Saw the grotto of the Apocalypse; then sailed on to Samos: here some walls yet serve to indicate the old Hellenic city of which Sir W. Gell ascertained the extent, and by digging among the ruins found several curious remains of antiquity. At the place now called Ayislouk, some vestiges of Ephesus may be traced; but even the site of Diana’s celebrated temple is a subject of doubt.

‘The Turks of the village,’ says Mr. T., ‘came to smoke together in the coffee-house, and boasted to me of the past magnificence of Ayislouk, which, they said, once contained three hundred and sixty mosques. The number of mosques is probably exaggerated: Greeks, Romans, Christians and Turks! what a succession of inhabitants has this spot received!’ (P. 134.)

From Ephesus our author proceeded to Smyrna, and thence to Magnesia, Brusa, situated at the northern extremity of Mount Olympus, Ghebizeh, and Constantinople. This capital, however, he again quitted Oct. 28th (1816), revisited Brusa, ascended Mount Olympus, on which he found ‘a cray of marble with a petrified fish in it: the fish was three hands long and three fingers broad, and its gills were plainly distinguishable.’ (P. 185). He offers some ingenious observations respecting the river Granicus, and seems inclined to believe that it is represented by a stream now called the Djol Su, although he acknow-

ledges that the Karaka Su, generally considered as the Granicus, affords a good situation for a battle. (P. 207.)

From Λαμψακί, the ancient Lampsacus, he went on to the Dardanelles, and reached the plain of Troy on the 10th of November. Next day, with his companions, he examined the tombs of Achilles and Patroclus:

'We had all of us,' says he, 'a great curiosity to consider on the spot, the correctness or error of the new topography of Troy, laid down in the *Quarterly Review*, on the article of Clarke's Travels (No. ix.), and for that purpose I had copied at Constantinople all that related to this subject. I should begin with observing on two errors of some importance which have crept into the Review. The first is their idea that Mender, Mindar, Scamander and Meander, were, in the ancient language of Asia Minor, derived from some generic name for a river, &c. Mender, the first of these, is simply a Turkish word, meaning a mixing of waters, and is illustrative of the universal deluge of the plain which takes place on the melting of the snow, that pours in torrents from Ida. Another error is concerning the Beyan Mezaley, which they suppose to be the name of a particular hill observed by Dr. Clarke. The word is Veeran Mezaley, a deserted burying-ground (*Veeran*, deserted, and *Mezaley*, a burying-ground), and is so far from being a distinguishing name, that there are no less than five of them, all called thus, in the immediate neighbourhood of New Ilum.' (P. 222.)

Through twenty very interesting pages, Mr. Turner traces the subject of Troy, which has within the last thirty years excited so much doubt and controversy; but our limits will not allow us to dwell longer on this portion of his work, which we particularly recommend to classical and antiquarian readers. As in the course of his two former volumes, we are obliged on the present occasion, to pass over without notice or indication, a great variety of curious remarks and much useful information.—We shall briefly state, that having visited Alexandria Troas, and Bergamo, (the ancient Pergamus,) he proceeded to Smyrna and Trieste; and thence by way of Venice, Milan and Paris, to England. The "Addenda," which occupy a considerable space in the third volume, comprehend many entertaining anecdotes, illustrating the manners, customs and superstitions of the Turks, Persians, Arabs, and Greeks. These volumes are embellished with several neat etchings and wood cuts; besides excellent maps, by Mr. Walker, and some colored plates, among which the views of Zante and Smyrna are particularly beautiful.

ΤΟ ΛΣΜΑ ΤΟΥ ΚΟΛΟΚΟΤΡΟΝΗ.

α'.

Παιδιά Ἑλλήνων τί καρτερεῖτε;
 τ' ἄρματα πιᾶστε ἤρθ' ὁ καιρός!
 ὅς τοὺς ξένους τόπους ὡς πότε ἄργεῖτε;
 πρέξτε, ἐλᾶτε, ὅλ' ἐνοθήτε!
 καὶ ὁ ἀγῶνας εἶν' ἱερός.
 ἢ μόν' ἐλπίδα κ' ἢ σωτηρία
 εἶν τὸ τουφέκι καὶ τὸ σπαθί!
 μ' αὐτὰ θεὸς νᾶρθ' ἢ ἐλευθερία,
 κ' ἢ εὐνομία θὰ στηριχθῇ.

β'.

Ὁ πόλεμός μας δὲν ὁμοιάζει
 με βασιλέων δοξομανῶν
 θεὸς καὶ Φύσις μᾶς τὸν προστάζει!
 τὸ Εὐαγγέλιον μᾶς φωνάζει
 κατὰ βαρβάρων Ἀγαθῶν.
 νόμους καὶ ἥθη, καὶ τὴν τιμὴν μας,
 ζωὴν καὶ πίστιν καὶ ἀρετὴν,
 μᾶς τὰ ἀρπάξαν οἱ τύρανοί μας
 οἱ αἰμοβοροὶ! οἱ μισητοὶ!

γ'.

Γραικοὶ γενναῖοι! τὰ βλέμματά σας
 τί τὰ γυρνᾶτε πρὸς τὸν βορρᾶ;
 εἰς τὴν ὁμόπιστι γειτονιά σας
 ἀναισθησία γιὰ τὰ δεινὰ σας!
 κοιμᾶτ' ὁ θρόνος πολλὰ βαρειά!
 ἐκεῖν' οἱ ἄσπλαγχνοι Ἰνδιάρχαις
 ποῦ τὴν Εὐρώπην καταπατοῦν,
 ὅλους ἐμάγευσαν τοὺς μονάρχαις,
 καὶ ὅς τὰ δεινὰ μας ἀναισθητοῦν.

* Ἄν ὅσοι χώραν ὅς τοὺς θρόνους ἔχουν
 ὡς λυσσασμένοι τουρκομανεῖς
 τὸ μισοφέγγαρο τὸ συντρέχουν,
 μ' ἄγριον πείσμα μᾶς κατατρέχουν,
 μὴ φοβηθῇτε ποσῶς κανεῖς!
 ἡ νίκη εἶναι ὅς τὴν θέλησίν μας,

θεὶ νὰ συντρίψωμε τὸν ζυγόν!
 ἂν βάλωμι ὅλοι τὴν δύναμί μας
 καὶ τὴν ὁμόνοιαν ὁδηγόν.

ε'.

Γραικοί, σὴκῶτε! οἱ Τοῦρκοι σφάζουν!
 μᾶς ἀλυσόουν καὶ μᾶς πουλοῦν!
 λυσσοῦν, μουγγρίζουν, θάνατον βράζουν,
 ξεσχίζουν, καίγουν, τὸ πᾶν βημάζουν,
 'ς τὰ αἵματά μας παντοῦ κυλοῦν!
 ἀδελφια! ὅποιοι μέσ' 'ς τὴν καρδιά του
 αἰσθάνετ' αἷμα ἑλληνικόν,
 ἂς ἔρθ', ἂς τρέξῃ μὲ τ' ἄρματά του
 νὰ χύσῃ αἷμα ὀσμανικόν.

ς'.

Αἷμα τυράννων τῶν ἀφρισμένων,
 χριστιανομάχων τῶν φονικῶν,
 Θεοῦ καὶ νόμων ἀγριωμένων
 ἐχθρῶν, ἀσπόνδων καὶ λυσσασμένων,
 αἷμα θηρίων, αἷμα Τούρκων
 χύσεται, ἀδελφια! ἐκδικηθῆτε!
 ἐκδικηθῆτε! ἤρθ' ὁ καιρός!
 εἰς τὴν πατρίδα ὅλ' ἐνωθῆτε,
 καὶ ὁ ἀγῶνας εἶν' ἱερός.

OBSERVATIONES QUÆDAM

AD N. T. A SCRIPTORIBUS ORIENTALIBUS.

INTER innumeros fere, quos N. T. volumina sacra nacta sunt interpretes, admodum pauci sunt, qui linguarum orientalium ampliore eruditione instructi, scriptorum sacrorum locutiones, loquendi formulas, metaphoras, et proverbiale dicendi genus, ex usu loquendi linguarum semiticarum illustrare conati sunt. Egregie quidem jam dudum Lightfootus, Schoettgenius, et Wetstenius de N. T. e Talmude et scriptoribus Judaicis illustrando meruerunt, sed ad linguam Aramæam, Apostolis vernaculam, paucissimi se contulerunt interpretes, et minus etiam animum adverterunt ad Arabum opes, quæ in primis in dic-

tionibus proverbialibus, quibus hæc gens abundat, illustrandis magno usui esse possunt.

Quæ sequuntur qualescunque animadversiones, facili negotio augendæ, nobis aliud agentibus inter legendum subnatæ, hunc certe, speramus, usum habebunt, ut doctiorum interpretum animus ad hunc interpretationis fontem magis advertatur, qui quorundam etiam locorum veram interpretationem vel monstrent, vel confirment. In iis digerendis librorum ordinem secuti sumus, in fine tantum loca quædam παράλληλα e libris Sabiorum junctim exhibuimus.

1.—Matth. v. 18. ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς. Ἐὰν δὲ τὸ ἅλας μωρανθῇ, ἐν τίνι ἀλισθήσεται;

Quemadmodum h. l., ita apud Arabes *sal* (الْهِلَج) usurpatur metaphoricè de eo, quod præstantissimum est in suo genere, præsertim de rebus spiritualibus, ita ut intelligentiam sapientiamque Apostolorum (τὴν πνευματικὴν σύνεσιν, ut non male Theodoret. Opp. T. III. p. 498. ed. Hal.) indicet, ut paulo post comm. 14. τὸ φῶς τοῦ κόσμου. Sic Firuzabadius in Kamuso ed. Calcutt.

رِجَالٌ مِّلْحٌ, *salēm viri explicat sapientiam ejus*, رِجَالٌ مِّلْحٌ

viros salis, i. e. sapientes, unde مَلَحٌ nobilis, bonus fuit, proprie

salitas, اَمْلَحٌ optimum, præstantissimum, pr. salitum. Dictioni vero nostræ apud Matthæum ad amussim respondet locus poëta apud Arabsiadem in vita Timuri, cap. 96. T. II. pag. 947. ed. Manger, qui ita Corani lectores compellat:

معاش اقرا يا ملح البلد ما يصلح الهلج اذا
الهلج فسد

o cætus lectorum (Corani), o sal regionis; quid reparabit salem, si sal corruptus fuerit?

2.—Matth. vii. 2. ἐν ᾧ μέτρῳ μετρεῖτε, μετρηθήσεται ὑμῖν.

Talmudistis familiarem esse hanc locutionem proverbialem, dudum notarunt Lightfootus et Wetstenius ad h. l., sed eadem apud Arabes quoque occurrit, v. c. apud Haririum (Cons. iv. pag. 38. ed. Schultens, T. I. pag. 38. ed. de Sacy):

وَكَيْتُ لِّلْخِجْلِ كَبَاكَالَ لِي عَلَيَّ وَفَاءُ الْكَبْدِ
أَوْ بَخْسِهِ

et metior socio, prout mihi mensus est, cumulata mensura vel et deficiente.

3.—Quæ apud Matth. vii. 3—5. exstat formula proverbialis de festuca et trabe pro vitio graviore et levioze, e Talmudistis bene illustrata a Lightfooto atque Wetstenio, iudem apud Ara-

bes exstat, quibus قَذِي festuca oculi dicitur de labe alicui adpersa, unde قَلِيلُ قَذِي الْعَيْنِي pauca festuca oculorum, i. e.

nullo omnino vitio præditus, e cuius oculo ne festucam quidem eximere queas. Vide Schultens. ad Exc. ex Hamasa, pag. 396. (ubi rectius illustravit hanc phrasin, quam in not. ad Haru. vi. pag. 235.) Haririus (Consess. vi. pag. 202. ed. Schult. i. p. 56. ed. de Sacy): oppido pauci sunt, qui

تَنَارَ نَقَعَ الْإِمْتِحَانِ فَلَمْ يَقْذِ بِالْإِمْتِهَانِ

pulverem experimenti excitarunt, quorum non oculum laserit cladis ignominia.

Ali apud Abulfedam (Ann. Muslem. ed. Reiskii. T. III. pag. 68):

طَبَعَتْ عَلَيَّ كَدْرٌ وَانْتَ تَرِيدُهَا صَفْوًا مِنْ
لَا قِذَا وَلَا كِدَارٍ

i. e. creatus est (mundus), ut turbidus sit, et tu cum cupis immunem a festucis et facibus? i. e. a vitiis et malis. Nostrum vero N. T. locum omnino refert hoc poetæ ethici in Hamasa distichon quod dedit Schultensius ad Har. vi. pag. 237.

فَإِنِّي أَرَى فِي عَيْنِكَ الْجُذْعَ مُعْرِضًا
وَتَعْجَبُ إِنِ ابْصَرْتَ فِي عَيْنِي الْقِذَا

Ego sane in oculo tuo transversum cerno trabem, et tamen miraris, si meo in oculo festucam vides.

Alia hujus imaginis ratio est, ubicunque festuca (تدا) usurpatur de re ingrata, graviterque vexante, qua de re vid. Schult. l. c. Nostræ rationi similis est usus loquendi apud Sabios, qui de vitiis humana Adami naturæ inhaerentibus usurparunt. Ita enim in codice Nazaræo T. III. pag. 194. lin. 13. ed. Norberg. (Londini Gothorum. 1815. 4.) Schetel, genius cælestis, pro Adamo precatur: *بَعْدَكَ لَيْسَ لِي بِشَيْءٍ إِصْحَاحًا عَنْ هَذَا عَيْنٍ*

ut eripiant patri Adami festucas ex oculis, paxillos ex auribus, frustumque carnis ex corde (præputium quasi cordis), ut videat mundum cælestem, etc. Cf. T. II. pag. 4.

4.—Matth. vii. 6. μηδὲ βάλητε τοὺς μαργαρίτας ὑμῶν ἐμπροσθεν τῶν χοίρων.

Huic locutioni illustrandæ inserviet observatio, admodum familiare esse Arabum stylo poëtico, gemmas margaritasque dicere de sermonibus pulchris, exquisitis, atque in primis de sapientiæ præceptis. *Margaritas spargere* dicitur, qui exquisito sermone utens præcepta dat sapientiæ; *margaritas colligere*, qui his præceptis autem præbet, easque in intimo pectore recondit. Arabsiades in vit. Tim. T. I. pag. 446. lin. 5. ed. Manger. *nos autem juste vobiscum egimus, dum literas ad vos misimus*

ونثرنا جواهر هذا الكلام عليكم et super vos sparsimus gemmas hujus sermonis. Harir. Cons. i. pag. 10. ed. Schult. pag. 14. ed. de Sacy:

وهو يطبع الاسجاع بجواهر لفظه et procudebat rhythmos

margaritis eloquii sui, et paulo post: قدلفت الية والتقط بعض

فرايدى proripui me ad eum ut colligerem quasdam

margaritas ejus. Inde margaritus scriere (نظم) dicitur, qui in scribendo ornatiori sermone, in primis poëtico, operam dat. Ferdusi (apud Jones. T. VI. p. 17. ed. Teignmouth):

که بر نوک الهاس در سفته ام
در بحر دانش هبه رفته ام

Quum margaritas sererem adamantino styli cuspide, totum me immersi in mare scientiæ.

Opus etiam historicum Eutychii Alexandrini seu Ebn Butrik
نظم الجواهر s. contextio gemmarum inscribitur.

5.—Phrasin N. T. scriptoribus tritam ἐν τῇ ᾠρᾷ ἐκείνῃ (Matth. viii. 13. x. 19.) et αὐτῇ τῇ ᾠρᾷ (Luc. xxiv. 33.) respondere Chaldaica נְתַתְּנָא דְּבִרָא, Dan. iii. 6. 15. iv. 30. v. 5. j. e. eodem temporis momento, statim, extemplo, *Schleusnerus* aliique annotarunt. Idem usus loquendi Syris et Arabibus familiaris est, quibus سَاعَةً, سَاعَةً, item وَقْتٌ non de *tempore* solum ex universo usurpatur, sed etiam de tempore exiguo, de hora, temporisque momento (ut apud Belgas *stondt* de hora atque momento), quemadmodum apud Hebræos et Aramæos חֵן, יָמִים, יָמִים de longiore temporis spatio, et in specie de *anno* adhibetur. Sic חֵן מִדְּנָה in vers. N. T. Syr. pro εὐθείας. Matth. viii. 3. xxvii. 48. cf. Assemani bibl. orient. T. I. pag. 4. lin. 5, 6. 22. pag. 43. lin. 1. porro חֵן מִדְּנָה (pr. filius hora) Matth. xiii. 5. 20. Ach. x. 33. Assemani l. c. T. I. pag. 49. lin. 12. Apud Arabes dicitur من سَاعَتِهِ Locon. fab. 35. لِلْوَقْتِ et لَوَقْتِهِ vid. Golius, pag. 2710. apud Persas در زمان in tempore, i. e. extemplo, statim.

6.—Γεύσθαι θάνατον (Matth. xvi. 28. xx. 22. Hebr. ii. 9.) phrasin esse e Rabbiniſmo (מָלַח מוֹתָא) et Syriasmo illustrandum (vid. Hebr. xi. 5. ubi pro ἰδεῖν θάνατον in vers. Syr. est لَحِضَ) doctiorum interpretum aciem non effugit (vid. Wetstein ad Matth. xvi.) Sed eadem etiam apud Arabes est, in primis in Corano, v. c. Sur. III. 182. كل نفس ذائقة الموت *omnis anima gustat mortem.* xxi. 36. xxix. 57. xlv. 56. et in Hamasâ dicitur *haurire mortem* (pag. 432. ed. Schultens.).

In stylo Orientalium figurato mors sistitur sub imagine *poculi potu amaro repleti*, quod ebibendum est ab eo, cui discedendum

ex hac vita, qua imagine ipse Servator usus est Matth. x. 22. et xxvi. 39—42. his verbis: *πάτερ μου, εἰ δυνατόν ἐστι, παρελθέτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο*. Complura scriptorum Arabicorum, item Syriacorum (v. c. Ephræmi Syr. T. I. pag. 46.) loca παραλλαγήα congregaverunt *Schleusnerus* in Lex. s. v. *ποτήριον* et *Schnurrer* in dissertatt. philol. crit. pag. 415. quibus alia quædam adjicere placet. Motanabbius carm. cv. adhuc medito, comm. 12.

يدير باطراف الرماح عليهم كروس الثاني

propinat iis in orbem per cuspides lancearum pocula mortium,
 CXLIV. 20. ما يهرب ان يشرب الذي هر ساق non reformidat
ipse bibere (poculum), quod aliis propinat. Præ cæteris autem
 hic pertinet locus Barhebræi in Chron. Syr. pag. 219. lin. 19.
 ed. Kirsch et Bruns, ubi soror famosissimi Chalfæ Chakeni ita
 de fratre loquens inducitur: *scriptum est in horoscopo ejus,*
nocte quadam in mortis periculo versaturum, sed octoginta alios
annos victurum ساق حرمه حيه ساق حرمه حيه ساق حرمه حيه *si transiverit ab eo*
calix hujus horæ. Cf. Michaelis Chrest. Syr. pag. 47. et librum
 apocryphum Jesaica a S. Ven. Laurence Oxoniensi editum pag.
 98.

7.—In loco Matth. xxviii. 1. negotium fecit interpretibus etiam doctioribus, quod ibi legitur ὁπὲρ δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων. Etenim monuerunt, ἐπιφώσκειν de die quidem illucescente, neque tamen de vespera nocteve ingruentibus adhiberi posse, unde sunt, qui de tempore matutino intelligant invito vocabulo ὁπὲρ maxime perspicuo. Magna hujus difficultatis pars evanescet, modo memor eris, apud Judæos diem ordiri a solis occau, sed nihil reliquum erit offensionis, ubi observaveris, Syros verbum ܕܝܢ et ܕܝܢܐ, quod respondet Græco ἐπιφώσκειν, de nocte etiam et vespera adhibere diem sequentem præcedentibus. De nocte vide Assemani in bibl. orient. T. III.

P. II. pag. 8. حَلَكْنَا بُيُوتَ لَاحِدَا صَعْدَا اَمَامِي nocte, qua
 lucescebat versus feriam tertiam, conturbatus est. T. II. pag.
 257. de morte Gregorii Barhebraei: حَلَكْنَا بُيُوتَ لَاحِدَا صَعْدَا اَمَامِي nocte diei Luna, qua
 illucescebat versus auroram jejunii magni e vita discessit. De vespera,

quod propius a nostro loco abest, Assemani l. c. T. I. p. 213.

ܠܚܝܬܐ ܕܡܚܝܬܐ ܕܡܚܝܬܐ ܕܡܚܝܬܐ ܕܡܚܝܬܐ ܕܡܚܝܬܐ

i. e. hora undecima sabbathi, ingruente jam die dominica, proprie quæ illucescebat ad diem dominicam. Præ cæteris autem notandus est locus Joh. xix. 31. in quo versio Syriaca verba Græca ἐν τῇ παρασκευῇ ἦν bis reddidit, et primum quidem ad verbum,

dein per periphrasin ὅτι ἐν τῇ παρασκευῇ quoniam Sabbathum illucescebat, i. e. ingruerat, quæ repetitio Luc. xxiii. 54. legitur in ipso contextu Græco, non aliter explicando: ἡμέρα ἦν παρασκευή, καὶ σάββατον ἐπέφωσκε.

G. GESENIUS.

PROLOGUE

TO THE EUNUCH OF TERENCE,

PERFORMED AT WESTMINSTER SCHOOL, DEC. 1822.

PAULUM absint scenæ lusus, paucisque moretur
 Vos, gremio rursum quæ capit, ipsa domus.
 Cara prius, nunc et sera veneranda senecta est,
 Nunc adeo matris nomine digna coli.
 Quid fastos ego commemorem, et labentibus annis
 Felici jam bis lustra peracta decem?
 Limen ut intrarit, vestrûm unusquisque revolvit .
 Hæc animo secum dinumeratque memor.
 Ecquis adest, (nam vos pueri spatium omne notastis,)
 Nec faciem agnoscit, quæ fuit ante, Laris?
 Num torpere situ queritur, tristisque veterno?
 Consueti decoris num quid abesse dolet?
 Se laquear nisi quod nimio candore modestum
 Exuit; et paries vulnera honesta gerit.
 At non effoctæ vires, non vincitur ævo
 Paulatim, aut damnis in sua fata ruit.
 Stat fortuna domus—veteris quin conscia famæ est—
 Quin viget acceptus mos geniusque loci.
 Usque adeo studiis isdem (et speramus alumnos
 Haud ita degeneres) fingit Elisa suos.

VOL. XXVII. Cl. Jl. NO: LIH. L

Nos etiam ingenti Musas sectamur amore ;
 Jungit adhuc, quamvis æmula, corda fides.
 Mens agere atque pati jam nunc assueta ; virili
 Jam nunc excolitur, qua licet, apta togæ.
 Moribus his olim Patriam et virtutibus auxit,
 His Patriam augebit salva Palæstra suam :
 Tradita enim nos trademus, venturaque proles
 Indicium hac nostra par dabit orta domo.

EPILOGUE.

PHÆDRIA—GNATHO—CHÆREA.

Ph. Pacta placent; et, cum nobis jam ad fœdera ventum est,
 Dic age, quem tandem te profitere. *Gn.* Sophum.
Ph. Tene sophum? sane juras in verba magistri.
Ch. Et cute curata, veste, colore, nites.
Gn. Ista sophi quoque sunt—non me sat nostis, opinor.
Ch. Credo Epicuri audis de grege. *Ph.* Porcus enim es.
Gn. De grege sum vestro—sed enim meque inter et illum
 Convenit—hoc paucis, si libet, expediam :
 Audaces ambo—et veluti mundum ille docebat
 Conflari descendantibus ex atomis :
 Frusta cibi hunc demissa orbem explevere rotundum ;
 Et Vacuum noster, credite, venter habet.
Ph. Sed natura tua huic vacuo, ni fallor, abhorret.
Gn. Euge! facete. *Ch.* Artem quin tu aperito tuam.
Gn. Ars bene vivendi est. *Ph.* Ars scilicet optima—
Gn. Vanas

Quæstio per lites multum agitata prius
 Jam manifesta patet. *Ph.* Quonam et te nomine signas?
Gn. Gastronomum. *Ch.* Ac summum quid tibi, quæso,
 bonum?
Gn. Est summum cœnare bonum. *Ph.* Tandem unde
 probatum est?
Gn. Experto credas—res tamen ipsa liquet :
 Publica seu privata, huc omnis vita refertur ;
 Fons rerum est, primum mobile, origo, caput.
 Cœna homines primum communi fœdere junxit,
 Moribus excoluit sæcula, jura dedit.
 Urbis prætores quanti, cedo, vulgus haberet,
 Ni dapibus caperent omina magnificis!
 Quot vitæ, atque sui pertæsos, omnibus horis
 Ne se suspendant nil nisi cœna vetat!

Contemplant adeo—cursum si nempe forensem

Quisquam, solenni more vocatus, inest—

Si fundatorum benefactorumque quotannis

Corde pio et grato commemoratur honos—

Sit condiscipulū cœtus, vel ludimagistrū—

Cunæ sint ægroti, orbi, inopes, pugiles—

Ob civem rapidis ereptum humaniter undis

Publica Patroni præmia distribuant—

Nimirum hæc sunt cœna duce et auspice cœna.,

Omnia. *Ph.* Et ob cœnam suscipiuntur. *Gn.* Habes.

Anglia vix staret regno, secreta ministri

Si sibi non inter pocula consulerent!

Quin hodie nescis genus illuxisse Sophorum,

Scilicet Horticolas, Ventricolasque simul;

Atque illis operam, fructum, argumenta, secundis

Totam autem in mensis funditus esse sitam?

Ph. Corycios tu nempe senes, quæ jactat inemtæ

Mensa dapæ— *Gn.* Noli hos lædere, quæso, jocis.

Sive creaverunt, sive invenere creatum,

Nuper olus mensis apposuerunt novum:

Gratum ideo me præstabo, et (nam vera fatendum est)

Gastronomis istos annumerare decet.

Ch. Gastronomi at plerique— *Gn.* volunt esse undique,
nec sunt;

Non dotes, non id cuilibet ingenium est.

Venter nempe capax, exquisitumque palatum,

Emuncti nares, lingua, oculusque sagax—

His opus. Exacta hinc tenui ratione saporum

Arbiter est, quæ fas jungere, quæque nefas.

Idem pulpamenta, latent ubicunque, peritus

Sectari. *Ph.* Partes hæc Gulosus agit.

Gn. Antiquum id—facilis quoque nunc descensus Averni;

Carpimus at certa lege modeste viam—

Nec porro esuries, nisi quæ venit inter edendum,

Gastronomis, nec, quo corpus alatur, edunt.

Quippe gulam excolimus, non indulgemus. *Ph.* Age, oro,

Quæ fugienda sient, quæque sequenda doce.

Gn. Mille valet præcepta exemplum, crede, docentis:

Ad cœnam invita me, bene doctus eris.

Finge tamen cœnæ dubiæ me accumbere: primum

Lestro ac perpendo singula sollicitus:

Hospes voce instat; promti post terga ministri,

Quæ curæ est patinis invigilare meis;

Irrisamentum ventri Sorbilla ministrat :

Tum proludenti subvenit Artocreas ;

Mox majora adeo, et juxta si fercula cocta

Ad naturale, ad Maintenon, adve modum,

Cum condimento aut pungente—O totus in illis

Occupor, obsequium terque quaterque gero !

Tum pereat, prædæ partem quicumque rogarit,

Atque importunus dulce moretur opus.

Ch. Nil bibis interea ? *Gn.* Nil ! omnibus intervallis,

Pellendusque recens usque sapore sapor.

Dii magni ! vinum vino quid præstat, odorque

Quam varius ! cyatho est forma, colorque suus.

Nam cyatho ex viridi potaris Rhenica oportet,

Campana ex longo, sed Malaga ex minimo.

Nec requies—ut mox, laudo omnia—et omnia gusto—

Pauca loquor—linguæ dignius officium est.

En ! Scolopax ! modo jam nostras migravit in oras :

Huic femur avulsum molliaque exta voro ;

Caseus hisce super Parmensis quadrat acervum,

Dein mihi cum donis adsit Oporto suis :

Tu cave ne poscas alium quemcunque liquorem ;

Continuo fies fabula. *Ch.* Quid reliquum est ?

Gn. Quid reliquum ? An non ex omni me parte beatum

Hæc faciant ! *Ch.* Si jam *Dñs* placet. *Ph.* atque coquis.

Gn. Ah ! res ipsa—genus perquam utile, magnus Apollo

Hisce ego sum ! *Ph.* Digna est numine turba tuo.

Ch. Dic porro— *Gn.* Plus jam impransus disquirere nolo ;

Nec mera vos cœnæ pascet imago satis.

Jamdudum, si forte tabella cibaria juvit,

Vobis esse animum suspicor in patinis :

Quod felix faustumque ! Esto hæc jam vera voluptas,

Qualem et se dignum judicet ipse Gnatho.

JAC. MORELLI (τοῦ μακαρίτου) *Epistola* ANT. ISAACO SILVESTRE DE SACY et JO. FRANCISCO BOISSONADE; qua HIER. ALEANDRI JUNIORIS *Dissertationem ineditam de Provincia Venetiarum deque Urbe Venetiarum primum edit.*

EA sunt humanitatis et benevolentiae in me vestra edita testimonia, ut leviter ac inepte facere quodammodo mihi videar, si hac una Epistola vobis inscripta iis respondere me posse putem. Animum tamen ad hoc facit argumenti, quod ei inest, dignitas et praestantia; tum quod, quarum gentium nomina, rebus diutissime et praeclare gestis, immortalitati sunt commendata, earum initia quae fuerint nunquam non cupide ac lubenter legimus; tum quod ad laudes Venetorum mirificas tractandas amor dulcis patriae me identidem impellit et urget. Itaque Dissertationem ineditam de Provincia et Urbe Venetiarum ab Hier. Aleandro Juniore accurate conscriptam, honoris ei conciliandi causa, ut ipsa vestro nomine exornata prodeat, constitui. Id vero gratum quoque fore omnino puto, quod ab auctore profecta sit, cujus recordatio sine laude isthuc esse nequit. Aleander namque in Galliis cum Franc. Barberino Cardinali, Pontificis Romani Legato clari nominis, laudabiliter aliquamdiu commoratus, a vestratibus magna in existimatione est habitus, cum eorum nonnullis, Thuano, Peirescio, Sirmondo, Morino, Bignonio, Suaresio, aliisque eruditissimis viris amicitia conjunctus; adeoque grata et jucunda ejus recordatio futura est. Idem vero praecipuo loco hic mihi est habendus, quod artem criticam, in Antiquorum scriptis emendandis illustrandisque, tantopere a vobis excultam, cum paucis Italis suq. tempore bene calluit; eam scilicet disciplinam, quam Franc. Petrarcha, literarum vindex ac sospitator, in emendatione Livii apud nostrates instauravit, ac Itali plures, ejus exemplum secuti, diu multumque exercuerunt, donec, ad exterarum nationes ea ingenti studio translata, apud nos omine malo jam friget. Hoc itaque consilio permotus ac incitatus, hanc ad vos Epistolam dare non vereor. Ut autem eadem benevolentia, qua semper in me fuistis, esse pergatis valde opto ac precor; quandoquidem vos ob doctrinae atque eruditionis laudem eximiam nunquam suspicere desinam.

Venetis xv. Cal. Dec. MDCCCXVIII.

HIER. ALEANDRI JUNIORIS *de Provincia Venetiarum deque Urbe Venetiarum Dissertatio inedita, qui lux datu*

Cassiodoro, Paulo Diacono, Servio aliisque scriptoribus, et Strabo emendatur.

“ Qui per geographicos Strabonis libros orbem terrarum peragraré sibi proponunt, si, Græcæ linguæ ignari, ductore utantur Xylandro Strabonis interprete, quam vereor ne per devia interdum ferantur seque aliorum perducantur smant quam quo pergere in animum induxerant suum! Ea enim est hominis incuria ac negligentia, ut semitas a Strabone impressas sponte declinare, et consulto consilio compluribus locis aberrare videatur. Inter cetera, si Xylandri verbis loquentem Strabonem audiamus, prope est ut Venetiarum Urbem vetustissimis temporibus in mari Adriatico fateamur conditam fuisse. Hoc enim modo verba Geographi lib. iv., ubi de Venetis loquitur qui in Gallia sunt, interpretes Latine reddidit: *hos ego Venetos existono Venetiarum in Adriatico sinu esse auctores.* Non ego tam ignavum temporum, tam in historia hospitem Xylandrum censeo, ut nescierit non potuisse Strabonem de Venetiarum Urbe loqui, quæ quadringentesimo et quod excurrit post ejus ætatem annuo edificari cepta est, sed de populis Venetæ regionis, quæ longo tractu ad mare Adriaticum jacet, quum et alibi id clarius enunciet. Verba Strabonis lib. iv., perperam a Xylandro Latine reddita, ea sunt: *τούτους οἶμαι τοὺς Οὐεντοῦ, οἰκιστὰς τῶν κατὰ τὴν Ἀδρίαν.* Marcianus Heracleota πρὸς τὴν Ἀδρίαν dixit; et Æthanas lib. xvii. de H. Anim. περὶ τὴν Ἀδρίαν οἰκοῦντας Ἑνετοὺς: et Plinio *Adriatico mari apposita Venetia* appellatur. Justinus tamen Venetos nominat *incolas superi maris*, ut non solum continentem, sed et insulas Adriatici sinus comprehendat, nisi forte *accolas* scripsit Justinus, quod mihi quidem magis probatur. Quocirca neque Venetiæ Provinciæ plurium numero efferre, neque illam in sinu tantum Adriatico, hoc est in ipso mari, claudere Xylander debuerat. Regionem sane Strabo intelligit continuentem mari Adriatico, in qua Adria adhuc exstat, oppidum olim nobile, quodque ipsi mari nomen indidit. Plinius lib. iii. c. xvi. *Atrianorum paludes, quæ Septem Maria appellantur, nobili portu oppidi Tuscorum Atria, a quo Atræticum mare ante appellabatur, quod nunc Adriaticum.* Tuscorum oppidum Adriam appellat, quia Tuscorum fuit colonia, quod Livius etiam alicubi scribit, nisi me fallit memoria. De eâ sic Strabo lib. v. *Ἐπίτερον δὲ καὶ Ὀρδία, καὶ Ἀδρία, καὶ Οὐκετία, καὶ ἄλλα τοιαῦτα πολισμάτια, ἦντον μὲν ὑπὸ τῶν ἑλῶν ἐνοχλεῖται, μικροῖς δ' ἀνάπλοισι πρὸς τὴν θάλασσαν συνῆπται· τὴν δ' Ἀτρίαν ἐπιφανῆ γενέσθαι πόλιν φασίν, ἀφ' ἧς καὶ τοῦνομα τῷ κόλπῳ γενέσθαι τῷ Ἀδρίᾳ, μικρὰν μετὰ θεισιν λαβόν.* Integrum apposui locum, ut maculas eluerem in vocibus Οὐκετία et Ἐπίτερον, quod et Casaubono in mentem venisse

video. Ptolemæus scriptum exhibet *Οὐκέντια*: Vaticani codices habent *Οὐκέντια* et *Ίουκέντια*, mendose omnes, nec sane dubium quin scribendum sit *Οὐκέντια*: legitur enim *Vicetia* et apud Plinium et in antiquis Inscriptionibus. Pro *Ἐπίτεργον* reponendum *Ἄπιτέργιον*, quemadmodum apertis litteris exaratum est apud Ptolemæum. De Opiterginis nota historia est ex Cæsare et aliis. Porro facilis fuit transitus O in E, quumque scriptum esset *Π*, adhærentibus forte invicem ambobus elementis, conflatum est *Π*. Verba Strabonis, quæ nuper attulimus, sic Latine sonant: *Opitergium vero et Ordia et Adria et Vicetia, et alia id genus oppidula minus a paludibus infestantur, et parvis subvectionibus mari conjunguntur. Adriam ferunt illustrem fuisse urbem, unde et sinui Adriatico nomen exigua mutatione litterarum factum sit.* Sed quamnam fuit urbs *Ordia* a Strabone memorata? [*Lege Κωνχορδία, Concordia.*] Ejus nulla prorsus est mentio apud scriptores. Num suspicandum in Cenomanis oppidum quod hodie appellatur *Orzi*? Solet enim *D* Latinum in *Œ* Italicum degenerare. Sic in voce simillima, quod Latinis *hordeum* hodie Italis *orzo*. Porro Cenomani, sive pars eorum Venetis accensebatur, quod et Ptolemæus, ni fallor, innuit. Fuit et alia urbs *Adria* in Piceno ad mare Adriaticum sita, quæ nomen hodieque retinet, ac nescio an magis hanc quam Venetam Adriam Justinus intelligat, quum lib. xx. ita scribit: *Adria quoque mari proxima, quæ et Adriatico mari nomen dedit, Græca urbs est.* Videtur enim *Illyrico mari* proximam dicere, quia ex adverso Illyrium prospectat. Ea sane a Romanis ducta fuit Colonia, teste Livio lib. xxxvi. et Plinio lib. iii., quemadmodum Veneta *Adria* a Tuscis, ut dictum est. Ejusdem et Pomponius Mela et Antoninus in Itinerario, aliique meminere. Igitur nisi Xylander prudens sciens fallere voluit, quod minime credendum, supinam ejus incogitantiam excusare nemo potest, qua Venetam Provinciam in sinum ipsum Adriaticum conjicere et concludere ac Venetias appellare non est veritus.

“Non me quidem clam est, eandem Provinciam Venetias plurali numero dictam reperiri; verum id forsitan post Constantini M. tempora, quemadmodum et Italiam ipsam appellatam invenio *Italiam* in Notitia utriusque Imperii. Diviserat enim Italiam Præfectus Prætorio, eamque duobus Vicariis regendam commiserat, Vicario Urbis, qui Romæ, et Vicario Italiæ, qui Mediolani sedem habebat. Sic Venetiæ regio dispertita fuit in superiorem et inferiorem. Id ex eadem Notitia utriusque Imperii elicere est, ubi hæc legimus: *Procurator gyneci Aquileiæ Venetiæ Inferioris.* Nescio vero an Straboni fides sit habenda, qui libro v. fuisse olim Aquileiam extra Venetiæ fines

iis verbis asserit, ἔξω δ' ἔστι τῶν Ἑνετικῶν ὄρων ἡ Ἀκυληΐα: si quidem Carnos, in quibus Aquileia, Venetiæ semper accensitos fuisse autumno. Sic apud Æthicum in Cosmographia *Venetias* scriptum videmus, non *Venetiam*, ubi Oceani Occidentalis provincias enumerat. Vetus item lapis Neapoli sic habet: M. MAECIO. MEMMIO. FVRIO. BALVARIO. CAECILIANO. PLACIDO. C. V. PONTIFICI. MAIORI. AVGVRI. PVBLICO. P. R. QVIRITIVM. QVINDECIM. VIRO. SACRIS. FACIVNDIS. CORRECTORI. VENETIARVM. ET. HISTRIAE. etc.; et alius Mutinæ: L. NONIVS. VERVS. V. C. BIS. CORRECTOR. APULIÆ. ET. CALAB. VENETIARVM. ET. HISTRIAE. COMES. etc. Anastasius Bibliothecarius in Vita Hadriani: *Carolus Francorum regem inter ceteras provincias tradidisse Pontifici Maximo universum Exarchatum Ravennatum sicut antiquitus erat, et provincias Venetiarum, et Histriam.* Eadem prope verba habentur etiam apud Leonem Episcopum Ostiensem lib. i. Chronic. Casin. cap. ix. ubi de concessione loquitur a Pipino rege filiisque Pontifici Romano facta. Sed clarissime omnium Paulus Diaconus lib. ii. Hist. Longobard. sic scribit: *Venetia enim non solum in paucis insulis, quas nunc Venetias dicimus, constat; sed ejus terminus a Pannoniæ finibus usque ad Abduam fluvium terminatur. Probatur hoc Annalibus libris, in quibus Pergamus civitas esse legitur Venetiarum. Nam et de lacu Benaco in Historiis ita legimus: Benacus Venetiarum, etc. Quam civitatem Pergamum vocat, ea Bergomum est; id enim nominis adhuc servat. Annales vero, et quas laudat Historias post Constantini tempora fuisse confectas mihi persuadeo; neque enim ante illud ævi Venetiarum nomen facile reperire est. Quod ait Diaconus ad Pannoniam usque protendi Venetiam, videtur et Histriam sub Venetia fuisse complexus, quia, sub administratione cum Correctoris, tum Consularis junctim positæ, unica censebatur provincia, ac prouinde Servius Timavum fluvium Histriæ tribuit. Sic enim loquitur ad primum Æneidos ex schedis Fuldensibus: *et per omne littus Venetiorum mare certis horis et accedere per infinitum et recedere: Timavus autem est inter Aquileiam et Tergestum.* Et ad Æologam viii. dubius est Venetiæ ne an Histriæ assignetur: sive, inquit, *Venetia flumen transcendis; nam Timavus fluvius est Venetiæ vel Histriæ.* Alibi, nempe iii. Georg. Venetiæ fluvium esse fatetur iis verbis: *Lapidia pars est Venetiæ dicta a Lapido oppido. Sallustius: primam modo Lapidiam ingressus. Ilujus est fluvius Timavus.* Carnorum certe regionem designat, quæ hodie Forum Julii a colonia dicitur. Illyricum certe et Dalmatiæ partem esse Pannoniæ lib. iv. Plinius asserit, ut et Noricum Ptolemæus; sed et*

Plinius ipse lib. xxxvii. proximos Pannoniæ Venetos facit. Ex locis sane, quos protulimus, palam est Servium nunc Venetiam, nunc Venetias nuncupare. Venetias quoque ad primum Georgic. dixit: *pleraque pars, inquit, Venetiarum fluminibus abundans lintribus exercet omne commercium, ut Ravenna, Altinum; ubi et venatio et aucupia, et agrorum cultura lintribus exercetur.* Ex hujusmodi Venetiarum appellatione prodit se cujus sit ætatis C. Sempronius, qui libellum scripsit de Divisione Italiæ, si tamen fidem merentur, qui supposititum fortasse factum pro legitimo et antiquo nobis venditarunt. Ejus hæc sunt verba: *nam usque Atrianum flumen, qui limes est Volturrenorum et Venetiarum, tenere Hetrusci, et Venetias principio quidem Phærontai, postea Trojani eisdem mixti coluerunt, etc.*

“ Apparet ex iis quæ in medium protulimus quam sint decepti, qui S. Ambrosii Epistolam ad Ecclesiam Vercellensem suspectam habuerunt ob Venetiarum appellationem, quæ iis verbis continetur: *sola nunc ex omnibus Liguriæ atque Æmiliæ, Venetiarumque, vel ceteris finitimis Italiæ partibus hujusmodi eget officio.* Sed et frustra est qui Scrutinium Libertatis Venetæ Italico idiomate conscripsit, dum in Cassiodori Epistola xxiv. lib. xii. Variarum, quæ de Provincia verba habentur, ad solam Venetiarum Urbem traducere nititur. *Venetia, ait Cassiodorus, prædicabiles quondam, plenæ nobilibus, etc.* Cui non apertum Provinciam hæc verba respicere, et ipsas fortasse tunc deletas urbes aut magna ex parte devastatas, Aquileiam, Concordiam, Opitergium, Altinum, Patavium, alias, quas minime dubium percelebres olim fuisse et nobilibus plenas viris? Ii nobiles, quotquot Barbarorum furorem potuerunt evadere, ad maritima confugerant; et, quoniam in domunculis degebant per paludes et loca insularum varia lateque dispersa constructis, delitescebat veluti sepulta eorum nobilitas, nec emergere poterat, Gothis adhuc Italiam prementibus; donec, Deo favente, in unum convenientes, pulcherrimam condiderunt civitatem, et rempublicam longe præstantissimam constituerunt; quodque commune prius erat toti Provinciæ Venetiarum, tandem nomen sibi vendicarunt, utpote qui ex primis præcipuisque Venetiæ urbibus, tam superioris, quam inferioris, profecti illuc essent. Ceterum Cassiodori ætate nondum id nomen ex Provincia in Urbem transmigraverat; nondum præclaræ libertatis fundamenta erant jacta, quæ magnum postea decus Italiæ peperit. Ea propter non *Tribunis Venetiarum, sed Tribunis Maritumorum* Epistola illa conscripta est. Unaquæque enim insularum, quæ Adriatico sinu comprehendebantur, suum habebat Tribunal, ut et Venetarum rerum scriptores fatentur. Eas insulas *domicilia* Cassiodorus

appellat *per æquora longe patentia*, ne quis crederet illas tantum intelligere quæ parvis Euripis discretæ erant, e quibus quasi in unum connexis unica urbs conflata est. Justinianus quoque Imperator Venetias appellat ipsam Provinciam initio Novellæ xxix : τὸ Παφλαγόνων ἔθνος ἀρχαῖόν τε καὶ οὐκ ἀνώνυμον καθεστώς, ἀλλὰ τοσούτον ὡς καὶ ἀποικίας μεγάλας ἐκπέμψαι, καὶ τὰς ἐν Ἰταλοῖς συνοικίσαι Βενετίας, ἐν αἷς δὴ καὶ Ἀκυληία πόλις τῶν ἐπὶ τῆς ἐσπέρας μεγίστη κατῴκισται καὶ βασιλικὴν πολλάκις δίαιταν δεξαμένη : hoc est, *Paphlagonum gens antiqua nec sane ignobilis olim extitit, in tantum ut magnas deduxerit colonias, et in Venetias Italorum commigraverit, ubi Aquileia condita fuit, urbs omnium in occidente maxima, quæque Imperatorum non raro fuit domicilium.* Quin et Jordanus, sive Jornandes, Ravennæ Episcopus, in Historia de rebz Geticis ita scribit : *qui recto cursu de Corcyra atque Hellada partibus navigat dextrum latus, primum Epirum, dein Dalmatiam, Liburnium, Histriamque, et sic Venetias radens palmula navigat.* Et apertius alio loco : *Hesperiam tendit, rectoque itinere per Sirmas ascendit vicinas Pannoniæ, indeque Venetiarum fines ingressus, ad pontem Sontium nuncupatum castrametatus est.* Nemo non videt regionem hic designari, quæ *Forum Julii*, uti diximus, nunc appellatur. Idem Jordanus, quum de Attila verba habet : *primaque aggressione Aquileiensem obsedit civitatem, quæ est Metropolis Venetiarum, in mucrone vel lingua Adriatici posita sinus.* Nec vero negandum Venetiarum nomen paulatim subductum fuisse ad insulas Adriaticas, quod jam suo tempore obtinuisse Paulus Diaconus loco, quem supra attulimus, [significat]; ut demum nobilissimæ civitatis, uti videmus, proprium est factum."

HUGONIS GROTII CARMEN,

QUOD PAUCISSIMIS LEGERE CONTIGIT.

Hyporchema in obitum Aldinæ Catellæ.

VERSUS ex syllabis brevibus dumtaxat Græci olim fecere, quorum fragmenta extant, sed versus breves, quo ultimæ syllabæ, quæ communis, licentia citius rediret. Hyporchemata appellabantur, quod perpetua subsaltatione exprimi solerent. Latino-
rum veterum unus, quod sciam, Serenus sequutus est, cujus versum hunc citat Martianus Capella, et Terentianus Maurus :

Perit, abit avipedis animula leporis.

Post renatas litteras Jul. Scaliger versibus satis longis, sed interdum obscuris, idein aggressus est Hymno in Bacchum, Sile-
num, Nemesim, qui in Poëmatis ipsius extat. Nos id exemplum
instaurare ausi sumus :

Trepidula canis animula Styga subito petiit,
Niger ubi lacus, ubi nebula, ubi plaga tenebrica;
Neque loca supera, nitidula, viridia repetet.
Ubi misera perit, here, tibi quis erat animus?
Lacrymula cita tibi cadit inhibita gemitibus,
Tuaque memoria vetera beneficia repetit.
Homidoma, feridoma, Cypria, saligena Dea,
Tua video, tua male pia, trucia facinora.
Venerea juga fugite, vaga genera quadrupedum.
Sine mare, vidua, sterilis agere bene potuit.
Amor aliud adigit. Ita geminipara perit.
Dolet herus et herisequa citharicrepa familia.
Procul agilia crotala,¹ fidicmaque Dea procul,
Labiaque laticibibula capitaque hederigera,
Quia niveola, nigrocula, cibipeta, celeripes,
Tenerula, placida catula nece sacrilega obiit,
Et manima, cineriflua sita lapide tegitur.
Satis age, satis. Abco, bona catula; bene vale.
Manet heri operibus alita tibi sacra celebritas.

ADVERSARIA LITERARIA.

No. XXXII.

*Extracts from the Reminiscences of CHARLES
BUTLER, Esq.*

FROM this entertaining and instructive work we shall take the liberty of laying before our readers a few extracts; and as these will occupy as much room as we can allow, we shall give them unaccompanied but by one or two brief remarks. Perhaps,

¹ Quum hic versus in apographo quatuor careret syllabis, inseruimus nostro periculo voces *crotala* et *que*. EDII.

however, some of our learned contributors may find in them some useful materials, and favor us with their ideas on them.

I. HOMER.

“The sublime conceptions, vivid figures, interesting narratives, but more than all, the exquisite style and perfect common-sense of the Mæonian bard are far above any praise, which they can receive in these pages. His work is a prodigy:—we must suppose either that he was preceded by other writers, who had brought poetry to the perfection, or nearly to the perfection, in which we find it in his writings, or that he himself was the creator of the poetry of his own immortal work. It is observable that Herodotus, l. II. seems to declare for the latter opinion:—‘As for the Gods, whence each of them was descended, or whether they were always in being, or under what shape or form they existed, the Greeks knew nothing till very lately. Hesiod and Homer were, I believe, about 400 years older than myself, and no more; and these are the men, who made a Theogony for the Greeks, who gave the Gods their appellations, defined their qualities, appointed their honors, and described their forms. As for the poets, who are said to have lived before these men, I am of opinion they came after them.’ Herodotus seems here to express himself, as if he considered the Grecian Theogony to have been the invention of Homer and Hesiod; but, whoever reflects on its nature, its complication and contrivance, its countless, but coherent relations and dependencies, must be sensible that this was impossible. Even if this opinion were admitted, a further difficulty would press on us. The poetry of Homer is complete; the structure of the hexameter is equalled by no other mode of versification in any language; the formation of the phrases, the collocation of the words, the figurative diction, the animation of inanimate nature, whatever else distinguishes poetry from prose, is introduced in its most perfect mode into the poems of Homer. The universal opinion of all ages has acknowledged these to constitute the true poetical character, and no succeeding age has improved on any of them. Was he then the inventor of them? This exceeds human power. Was he preceded by other bards, on whom he refined, and whom he transcendently excelled? If this were the case, what has become of these antecedent poets? To solve these difficulties, the Reminiscent begs leave to insert a conjecture, in which he has sometimes indulged himself;—that there existed in central Asia a civilised and powerful nation, in which the Sanscritan language was spoken, and the religion of Brama prevailed; this the initiated might reconcile, by emblematical representation, with philosophy; but, in the sense in which it was received by the people at large, it was the rankest idolatry;—that, comparing what the writers on India, and the

Siamese, Chinese, and Japanese writers relate of a celebrated man, whom they severally call *Budda*, *Sommonocoddom*, *Fohi*, and *Xaha*, we have reason to suppose that he was the same person, and a reformer of the Sanscritan creed and ceremonial; that his reformed system may be called *Buddism*; that this still prevails in Tartary, China, and numerous islands in the Indian Archipelago; but that Sanscritism still exists in Hindustan; that either before or after the Buddhistic schism, and not far from the time usually assigned to the fabulous ages, the Sanscritans spread their doctrines and languages over the countries which lay to their west, so that in the course of time they became the religious creed and language both of Greece and Italy; that civilisation, and the arts and sciences, flourished among them; that those, who introduced them into Greece, were called the *Pelasgi*; that those, who introduced them into Italy, received the appellation of *Hetruscans*; that by degrees the Sanscritan was moulded into the *Greek* language; that from the Greek it degenerated, in Italy, into the *Latin*; that this state of things continued in Greece till the irruption of the Dorians and Heraclidæ into Peloponnesus, about 80 years after the Trojan war; and in Italy, until the period usually assigned for the foundation of *Rome*, when, from some unknown event, the glories of Hetruria were considerably impaired; that, after the settlement of the Dorians and Heraclidæ in Peloponnesus, but while the former traditional learning of Greece was still remembered, *Homer* wrote; that, in the confusion which followed this event, the memory of *Homer* and the preceding or contemporary poets was lost; and that the minor poets were never revived, but that the super-eminent merit of *Homer* resuscitated his poems, and restored them to celebrity. This conjecture receives some countenance from the opinion generally entertained by the ancients, that *Homer* acquired his knowledge in *Egypt*, and the *Egyptians* theirs from *India*; and from the system of Sir Wm. Jones (in his excellent dissertation in the Asiatic Researches) respecting the identity of the *Indian*, *Grecian*, and *Italian* deities. Among these, if we believe Dr. Milne, (see his Retrospect of the first 10 years of the Protestant Mission to China, an interesting work, printed at the Anglo-Chinese press in Malacca,) we should include the national deities of *China*." P. 10—4.

II. LORD COKE; CARDINAL DI POLIGNAC.

"The whole course of study suggested by the Reminiscent may be achieved in four years, if they are employed in the manner described in the well-known verses of Lord Coke:—

Sex horas somno, totidem des legibus æquis,
 Quattuor orabis, des epulisque duas,
 Quod superest, sacris ultro largire camœnis.

When the Jesuits settled the plan of education to be observed in the Collège de Clermont, the physicians were consulted on the portion of time, which the students should be allowed for sleep: they declared that five hours were a sufficient, six an abundant allowance, and seven as much as a youthful constitution would bear without injury."

[Some one has facetiously said that five hours are sufficient for a *man*, six for a *woman*, seven for a *child*, eight for a *pig*.]

"The Collège falling into decay was re-edified by Louis the XIVth, and received the appellation of the *Collège de Louis le Grand*. Upon this occasion, a poetical exercise alluding to it was required from the students. The city of Nola had recently given them the *Collegio nel Arco*, and they were in possession of the *Collège de la Flèche* in France. Alluding to these, a saucy boy wrote the following verses, and the Professor good-humoredly assigned him the prize:

Arcum Nola dedit patribus, dedit alma Sagittam
Flexia; quis funem, quem meruere, dabit?

The saucy boy was afterwards the Cardinal de Polignac. It is observable that Lord Coke recommends to his students just twice as much time for prayer, and twice as much for their meals, as the Jesuits prescribed to their students." P. 62.

III. LORD THURLOW AND PORSON.

"Lord Thurlow is said to have remarked, 'that Burke would be remembered after Pitt and Fox were forgotten.' The meaning of Lord Thurlow is evident; but the same phrase was used by the late Mr. Porson with a happy ambiguity. When Mr. Cumberland presented his poem, entitled *Calvary*, to that gentleman, 'Your poem,' said Mr. Porson, 'will certainly be read, when Milton and Shakspeare are forgotten.' Mr. Porson was not profuse of compliments. 'Sir,' said a gentleman to him, at the dinner of the Literary Fund Society, 'I have the honor to present to you Mr. —, who recited the verses which you have just heard.'— A dead silence.—'Sir, I have the honor to present to you Mr. —, who recited the verses which you have just heard.'— A second dead silence.—'Sir, I have the honor to present to you Mr. —, who himself composed the verses which you have just heard.' 'Sir,' said Mr. Porson, 'I am quite deaf.'" P. 109.

IV. VIRGIL.

"The Reminiscent here begs leave to suggest an observation, which has frequently occurred to him in perusing the beginning of the 2d book of the *Georgics*, and which leads him to suspect that some verses in it have been transposed. In the three first lines of this book, Virgil proposes his subject:—

Hactenus arborum cultus et sidera cœli:
Nunc te, Bacche, canam, nec non sylvestria tecum
Virgulta, et prolem tarde crescentis olivæ.

The five verses following contain an invocation to Bacchus, the founder, if he may be so called, of the poet's theme:—

Huc pater o Lenæe! tuis hic omnia plena
Muneribus; tibi pampineo gravidus auctumno
Floret ager, spumat plenis vindemia labris:
Huc, pater o Lenæe, veni; nudataque musto
Tinge novo mecum dereptis crura cothurnis.

This brings the poet to the 9th verse. There he enters upon his subject, and treats it in a simple and didactic style till the 39th, when, quite on a sudden, and without any connexion with what precedes or follows, he apostrophises his great patron:—

Tuque ades, inceptumque una decurre laborem,
O decus, o famæ merito pars maxima nostra,
Mæcenas, pelagoque volans da vela patenti.
Non ego cuncta meis amplecti versibus opto;
Non mihi, si linguae centum sint, oraque centum,
Ferreæ vox: ades, et primi lege littoris oram:
In manibus terræ; non hic te carmine ficto
Atque per ambages et longa exorsa tenebo.

The poet then returns to the didactic strain.

“Now is there not some reason to suppose that the whole of this apostrophe is transposed, and should have immediately followed the invocation of Bacchus? Is not this more natural? Do not the verses, as they now stand, interrupt the flow of the passage? This conjecture appears to be countenanced in some measure by the beginning of the first Georgic. There, immediately after the invocation of the deities, Cæsar is apostrophised, and the didactic strain is then for the first time assumed. In the 3d Georgic also the Reminiscent suspects that the text has been tampered with. He requests his readers to peruse from the 48th to the 123d verse, and then consider whether the three last verses in the passage—

Quamvis sæpe fuga versos ille egerit hostes,
Et patriam Epirum referat, fortesque Mycenæ;
Neptunique ipsa deducat origine gentem:

be not spurious, or should not be interpolated between the 62d and 63d verses. The Reminiscent would ask to what, if they are not thus interpolated, the word *quamvis* can be referred?” P. 194.

V. 1 JOHN V, 7. PORSON.

“Two Tracts are added to the second Part of the *Horæ Bibli-
cæ* one, *A Dissertation on a supposed general Council of Jews,*

held at Ageda in Germany, in 1650; the other, *An historical Account of the Controversy respecting the 1 John v, 7. commonly called the Verse of the three Heavenly Witnesses*. The Reminiscent believes he has shown the fabulousness of the Council, and given an impartial account of the controversy. The arguments against the authenticity of the verse are very strong; but the admission of it into the confession of faith, presented by the Catholic bishops to Hunneric, the Vandal king, is an argument of weight in its favor. The statement of it by the Reminiscent was allowed by Mr. Porson, the late learned adversary of the verse, to deserve attention: he promised the writer to reply to them." P. 203.

VI. CHURCH OF ST. GENEVIEVE AT PARIS; GODDESS OF REASON.

"The reader probably remembers the *sans-culottic* exhibitions, equally ridiculous and disgusting, of the Goddess of Reason and the uncatholicising of the Calendar. These had been foreseen: when the first stone of the magnificent Church of St. Geneviève at Paris, (not yet completed,) was laying, the following verses and translation of them were circulated:

Templum augustum, ingens, regina assurgit in urbe;
Urbe et patrona virgine digna domus.
Tarda nimis pietas! vanos moliris honores;
Non sunt hæc cæptis tempora digna tuis.
Ante Deo in summa quam templum extruxeris urbe,
Impietas templis tollet et urbe Deum!

Paris! sur ta montagne un saint Temple s'élève;
Temple, digne de toi, digne de Geneviève.
Tardive piété! d'un vain zèle saisi,
Paris! pour ce projet quel temps as-tu choisi!
Avant que pour ton Dieu ce monument s'achève,
L'impie chez toi, dominant en tout lieu,
Des Temples, de tes murs aura chassé ton Dieu.

P. 210.

VII. PORSON.

"The profound and extensive classical knowledge of the late Mr. Porson is well known: his knowledge also of algebra and geometry was respectable. He had meditated a new Edition of *Diophantus*, and an illustration of it by the modern discoveries. A short time before he died, he gave the Reminiscent an algebraic problem, which, though not of the highest order, is certainly curious.

"Here the Reminiscent presumes to mention an observation made to him by a learned and intelligent friend, on the subject of

pursuing the study of the learned languages too far. For some time after the Reminiscent quitted College, he continued smitten with the love of Greek and Roman lore. • His friend remarked to him that it was a vain pursuit. • ‘ You and I,’ he said, ‘ are willing to think that we understand the French language as well as we do our own: most gentlemen, who have received a liberal education, do the same. Yet, how little do any of us feel the beauties of French poetry? How little are we sensible of that indescribable charm of the verses of Racine, of which every Frenchman talks to us with so much rapture! Now if this be the case in respect to a language which we hear spoken every day, and the writers in which are countless, how much more must it be the case in respect to a dead language, where the writers, whom we possess, are so few? The utmost knowlege, which by the most persevering application we can obtain of the literary merit of their compositions, so far at least as respects the beauties of their style, must be very limited.’ In this observation there seems to be good sense: one of an import somewhat similar, and leading to a similar conclusion, was made to the Reminiscent by Mr. Porson: — ‘ The number of ancient writers,’ said that gentleman, ‘ which have reached us, is so small, that we cannot be judges of the expressions, or even of the words, appropriated to any particular style. Many, suited to the general style of Livy, would not be suited to that of Tacitus: of this we necessarily are, in a great measure, insensible, and use them indiscriminately. This must be wrong: when, therefore, we write in the Latin language, our style should be most unambitious; we should carefully avoid all fine words and expressions, we should use the most obvious and most simple diction: beyond this, we should not aspire: if we cannot present a resemblance, let us not exhibit a caricature.’ It was a remark of Boileau that, if the French had become a dead language, and few only of its approved writers had survived it, a poet, who wished to describe a person gathering sand on the bank of a river, might mention him,

Sur la rive du fleuve amassant de l’arène,

and justify the line by producing from approved authors, every word it contained. ‘ But now,’ said Boileau, ‘ the most ordinary writer knows that the expressions *rive du fleuve* and *amassant de l’arène*, are insupportably bad; and would write *sur le bord de la rivière*, and *amassant du sable*.’” P. 291.

We may remark that Professor Porson has uniformly followed his own rule in practice; and this observation, as reported by Mr. Butler, explains to us the reason of his having adopted so simple and unornamented a style in the composition of his notes.

The following epigram on the ashes of a lover preserved in
VOL. XXVII. CL. XL. NO. LIII. M

an hour-glass, is to be found among the epigrams of Jerome Amaltheus, who flourished in the 16th century:—

“ Perspicuo in vitro pulvis qui dividit horas,
Dum vagus angustum sepe recurrit iter,
Olim erat Alcippus, qui, Gallæ ut vidit ocellos,
Arsit, et est cæco factus ab igne cinis.
Irrequiete cinis! miseros testabere amantes,
More tuo, nulla posse quiete frui.”

Which has been thus translated:—

“ The dust that here divides the flight of time,
And to and fro with restless motion hies,
Was once Alcippus, in his youth's fond prime,
Reduced to ashes by fair Galla's eyes.
Poor restless dust! in thee how sure a test
That hapless love can never hope for rest.”

The translator's comparison of the lady's eyes to a burning-glass considerably quickens the *reductio ad absurdum*: as for fancy, it may be likened to the sailor's observation, who, when drunk, mistook a beautiful woman for a moving light-house.

Definition of Alchemy.

Alchemia est Ars sine Arte,
Cujus scire est Pars cum parte,
Medium est strenue mentiri,
Finis mendicatum ire.—*Gaudentius.*

A conscientious Advocate wrote over his door

Bonis semper patet.

A wag erased the B and added a D; it then stood

Donis semper patet.

Motto for a Drunkard.

Vivat in æternum qui dat tibi dulce Falernum;
Qui mihi dat villum, mala passio torqueat illum;
Nulla salus lymphis, vinum te poscimus omnes;
Vina bibant homines, animalia cetera fontes.

Absit ab humano guttore potus aquæ.—*Gaudentius.*

Conjugium, Anigma.

Sunt duo, quæ duo sunt; et sunt duo quæ duo non sunt:
Quæ duo si non sunt, sunt duo nulla duo.—*Ibid.*

Epistola, Ænigma..

Destituor pedibus, vox est mihi nulla; remotos
Cogor adire tamen, dictaque ferre, locos.—*Ibid.*

Germani cur veraces?

Si latet in vino verum, ut proverbia dicunt;
Invenit verum Saxo, vel inveniet.—*Ibid.*

Imitated, under particular circumstances.

If wine unlocks the niggard soul,
Ne'er mind what lies are past:
Give us another foaming bowl,
The truth will out at last.

PIGRAMMATA, EPITAPHIA, VARIORUM.

No. iv.

Lectori.

Sunt qui lectori longo fastidia libro
Longa ferant: fas sit scribere pauca mihi.
Iste tamen poterat, lector, liber esse libellus;
Pendere nam versus, non numerare, decet.

In Phyllida.

Phyllis habet maculas: maculas dum Phyllis habebit,
In cœlo stabunt sidera pro maculis.

In duos fratres.

Una duos fratres tumuli capit urna, duosque
Una dies nasci vidit, et una mori.

Cenotaphium.

Quis jacet hic? Nullus; nec quid, nisi inarmor inane.
Quamvis sis aliquid, tu quoque nullus eris.

In Ambitosum.

Summa quid exoptas semper conscendere? montes
Percutit excelsos fulmine dextra Jovis.

• Ad Conjuges.

Ille fidem, mulier, tibi servet; tuque marito.
Sic vos, sic vobis mellificatis, apes.

Natio Trageda est.

Felis, si nutrix narravit vera, volebat
Ungue rudi quondam sollicitare fides.
Audivere procul mures; numerosque canoros
Mirata in saltus natio tota ruit:
Stulte, quippe adeo comæda est subdola felis,
Ut mures tragicas cogat obire vices.

In Zoilum.

Mirandum non est quod carpis, Zoïle, nugas.
Rodere nuda canis sordidus ossa solet.

Gutta opes.

O mihi si digito tremat, et tremat unica summo
Gutta! o si flammæ mulceat una meas!
Currat opum quocunque volet levis unda mearum;
Una mihi hæc detur gemmula, dives ero.

The origin of the word Classic.

Apud Græcos tempore adhuc Solonis, sexcentis ante vulgarem aram annis, libri erant et pauci et rari, et ni fere oratione carmine et numero ligata: docti, qui fuerant, homines, magis suo ipsi ingenio, studio, experientia, quam librorum lectione, exstiterant. Deinceps accedente prosæ scriptione, utriusque orationis scriptores indies prodierunt multi; et crescente paulatim legendi scribendique studio, jam Aristotelis ac Demosthenis, et omnino Alexandri Macedonis, ævo, tantus ferebatur librorum numerus, ut eorum cognitio, interpretatio, censura, peculiarem postularent doctrinam et quasi provinciam, quam Grammatici et Critici sibi vindicabant. Porro, Græcis literis totam obtinentibus Asiam et Ægyptum¹ constituendis instruendisque bibliothecis, cum

¹ Quæ per Alexandrum ejusque successores Græcis colonis frequentatæ sunt. Nam qui antea jam fuerant Græci incolæ in Sicilia, Italia, et maritima ora Asiæ, Africæ, Galliæ, Hispaniæ, aut aliis in regionibus, hos a nobis non excludi a communione Literarum, per se patet: nec moneri necesse erat in ipso libro. Hæc annotatione monemus, tironum causa.

aliis multis in locis, tum Alexandriæ et Pergami, invalescente quotidie scribentium numero, ingens librorum cum multitudo tum varietas, obesse magis quam prodesse bonis Literis et Eloquentiæ videbatur. Quod ut caverent detrimentum, duo summo ingenio et infinita doctrina Critici, Aristophanes Byzantius, et Aristarchus, centum fere et quinquaginta post Alexandri ævum, totidemque ante nostram æram annis, illam librorum multitudinem certo numero circumscribendam duxerunt, et veluti censu agendo cujusque generis optimos quosque Scriptōres in suas classes redegerunt, quibus inde *Auctorum classicorum* nomen additum est; quippe qui soli justæ classis auctoritatem obtinerent, quæ tamquam lex et norma bene scribendi valeret. Dau. Wyttenbachii Opuscula, &c. Tom. 1. pp. 656-7.

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Reply to ΒΟΙΩΤΟΣ, &c.

In the last No. of the Journal, p. 365, this question is asked by a correspondent signed ΒΟΙΩΤΟΣ: "Where are the following words of Plutarch to be found? Οὐχ ἦττον δὲ σεμνὸν ἀκοῦσαι γαμετῆς λεγούσης, "Ανερ, σύ μοι ἐσσι κατήγηγτης καὶ φιλόσοφος καὶ διδάσκαλος τῶν καλλίστων καὶ θειοτάτων;" The passage occurs in the tract entitled *Γαμικὰ Παραγγέλματα*, T. vi. p. 548. Ed. Reisk., where, however, the words are, "Ανερ, ἀτὰρ σύ μοι, κ. τ. λ. The insertion of this particle is necessary, because Plutarch's words are founded upon those of Homer, Il. Ζ. 429. "Εκτορ, ἀτὰρ σύ μοι ἐσσι πατὴρ καὶ πότνια μήτηρ, Ἥδ' ἐ κασίγνητος, as will appear from citing the context: Τῇ δὲ γυναικὶ πανταχόθεν τὸ χρεῖσιμον συνάγων, ὥσπερ αἱ μέλιτται, καὶ φέρων αὐτὸς ἐν σεαυτῷ, μεταδίδου καὶ προσδιαλέγου, φίλους αὐτῇ ποιῶν καὶ συνήβεις τῶν λόγων τοὺς ἀρίστους· πατὴρ μὲν γάρ ἐσσι αὐτῇ καὶ πότνια μήτηρ, ἥδ' ἐ κασίγνητος· οὐχ ἦττον δὲ σεμνὸν, κ. τ. λ. From the vague manner in which the reference to Homer is introduced, it might be conjectured that ὡς φησιν Ὀμηρος, or something similar, had been omitted after κασίγνητος.

Among the metrical lines collected from prose writers by the same ingenious correspondent, I believe that this from Demosthenes, Olynth. 1. 16. p. 10. Ed. Reisk. does not appear: Δῆλον γάρ ἐστι τοῖς Ὀλυνθίοις, ὅτι. It is noticed by the Scholiast on Hermogenes, p. 386. cited by Reiske on the passage: Τινὲς ῥητορικὴν ἔμμετρον τὴν (f. τινα) καμωδίαν ἐκάλεσαν· πολλὰς γοῦν παρὰ τε τῷ Ἰσοκράτει καὶ μάλιστα τῷ Δημοσθένει λαμβάνοντας ἰαμβοὺς τε καὶ χωριάμβους ἐστὶν εὐρεῖν διὰ τὴν ἐναρμόνιον συνθήκην τῶν λέξεων· ὡς εὐθὺς ἐν τῷ πρώτῳ τῶν Ὀλυνθιακῶν· Δῆλον γάρ ἐστι τοῖς

Ὀλυνθίοις, ὅτι (est merus et plenus senarius) Νῦν οὐ περὶ δόξης, οὐ δ' ὑπὲρ μέρους (habes senarium postremo pede mutilatum) τῆς χάρας κινδυνεύουσιν· οὐχ ὡς ῥητόρων κινδυνεύσαντων καὶ ἔμμετρα λέγειν· ἀλλ' ἀποφυῶς εἰς μέτρον ἀπενεχθείσης τῆς φράσεως.

I take this opportunity of commenting on a remark in the Notice of Elmsley's *Bacchæ*, *Classical Journal*, No. XLVI. p. 407. "Mr. E. quotes Oppian. *Cyneg.* IV. 260. *Πρύμναν δ' ὠραίη σέλινδς καὶ κισσὸς ἔρεπτον.* We are sorry that he did not take the opportunity of noting the false quantity in *σέλιнос*, which we are unable to correct, except by reading *κισσὸς τε σέλινά τ' ἔρεπτον.*" It is still farther to be regretted, that it should not have occurred to the learned writer of the Notice to consult Schneider's edition, where the passage is thus corrected after Brodaus: *Πρύμνην δ' ὠραίη ἔλινος καὶ κισσὸς ἔρεπτον*: or the note in Belin de Ballu's edition: "Quid sit ἡ σέλιнос ignoro. Ubique regi τὸ σέλινον, Apium, planta funebris, et minime Baccho conveniens, etsi Σελινίτης οἶνος celebretur. Itaque ἔλινος cum Brodaeo omnino leg. censeo: ἡ ἔλινος est ὁ κλάδος τῆς ἀμπέλου, ἡ ἀμπελος. Dionysius *Perieg.* 1157. *Ζωστῆζες ὁ ἑλικές τε, πολυγνάμπτης τ' ἔλινος*· at in Oppiano lege, *ὠραίη τ' ἔλινος καὶ κισσὸς ἔρεπτον.*" From this corrupt passage appears to have originated the introduction of the feminine subst. *σέλιнос* into Hederic's *Lexicon*, which is not acknowledged by Stephens or Schneider, and should be excluded from future editions.

M.

CLASSICAL CRITICISM.

IF the following remarks on the *Iliad* be thought interesting, they shall be continued.

Ἀτρεΐδαί τε καὶ ἄλλοι εὐκνήμι· Ἀχαιοί.—*Il.* α. 17.

Cowper renders the epithet *εὐκνήμιδες*, *well-booted*, by *gallant*; and the author of a prose translation of Homer, which has recently appeared, and which seems to be the work of no mean hand, renders it by *well-armed*, an epithet which, though better accommodated to modern ears, widely deviates from the sense of the original; for it is an epithet which marked the Grecian chiefs as men of rank, in opposition to the body of the Greeks; just as if an old English poet, in alluding to the Order of the Garter, should cull gentlemen of that Order, "well-gartered

Englishmen." I know not whether another passage is to be found in any Greek writer which recognises the boot of a certain form as a badge of distinction: but the Romans had certainly copied it. For the boot with a crescent upon it was a mark of the Senatorial order.

Κλυθί μευ Ἀργυρότοξ', ὃς Χρῦσον ἀμφιβέβηκας
Κίλλαν τε ζαθέην, Τενέδοιό τε Ἴφι ἀνάσσεις.—Il. α. 37.

The particle Ἴφι is generally understood to mean *might*: but I maintain that it is the Hebrew *יפא* *ipha*, with scarcely any change, and that it means *splendor* in this passage, for this sense is much more appropriate here and in many other places of the Iliad. The above words were addressed to *Apollo* or the Sun. Hence the propriety of ἀμφιβέβηκας, as he appears to surround the earth; and it is more characteristic to say of that luminary, that he surrounds the earth with his lustre than that he goes round it with his might. In verse 151 it means *the open light*, in opposition to an *ambuscade*, where the combatants lay concealed; yet the sense of *fortiter* even there is, however absurdly, annexed to the word. The honorable Achilles could give his friend Patroclus the caution μηδ' Ἑκτορι Ἴφι μάχεσθαι, Il. σ. 14. not to meet Hector in an open and direct encounter, though he seems not to have thought it inconsistent with honor, if he could, to stab him sideways or in the dark. It is not to be denied that Ἴφι may mean *mightily* or *with strength*: because to one who judges from appearances, the light of the sun is his strength. It is this appearance that led the Psalmist to compare the sun to a bridegroom coming out of his chamber, and "rejoicing as a *strong man* to run his race."

It is very remarkable that the import of the following passage should have been overlooked by all the commentators on Homer:

Ἀτρεΐδῃ, νῦν ἄμμε παλὺμπλαχθέντας οἶω
Ἀψ' ἀπονοστήσειν, εἴ κεν θάνατόν γε φύγοιμεν.—Il. α. 59.

The common acception of this passage supposes that Achilles is here recommending the necessity of abandoning altogether the enterprise against Troy, a measure at once inconsistent with his character and with the feelings of the whole army. The action implied in ἀπονοστήσειν is recommended as necessary to take place, after that implied in παλὺμπλαχθέντας had been effected; that is, Achilles proposes to return after they had reached home. A verse of Virgil explains this. Omina ni repetant. *Æneid.* ii. 175. On which Servius remarks that it was usual in an enterprise or expedition, if any difficulty, or any thing of a doubtful

nature occurred in the course of it, to return home and again consult the oracle, and then, if favorable, to repeat their course to the original place of destination. The advice of Achilles then is to this effect: "Let us, Atrides, trace our winding way back to Greece; and having there consulted the oracle, again resume our position before Troy."

J. JONES.

CAMBRIDGE TRIPOSES, FOR 1823.

WE present our readers with a curiosity in literature, a satirical version of the late warlike Council of Paris.

Lex clauda meti est: ipse rex podagrosus.

Nor will it be difficult to make out the other worthies alluded to, Villèle, Chateaubriand, Montmorency, Talleyrand, &c.

*Tum miles tremulus posita tulit arma tiara,
Et ruit ante aram summi Jovis, ut vetulus Bos,
Qui domini cultus tenuet et miserabile collum
Præbet, ab ingrato jam fastiditus aratro.—Juv.*

AT, O Deorum quicquid has amat turres!
Quid iste fert tumultus? ingruit dirum
Ubique murmur! mille sæviunt voces,
Raucum querelæ, raucius sopant diræ:
Audin'? rotarum crescit horridus clangor.
Fremitus equarum, et imminentis aurigæ
Concinna verba, dum pavor puellaris
Lugubre plangit, et fenestra, subvecto
Quassata curru, tinnit asperum carmen.
Hæc illa lux est, qua vocat Senatores
In Curiam litemque Galliaæ magnus
Sanctissimusque Rector! O dies alba
Nota notanda! per gravem ruæ turbam;
Juvat furentes principes, et insanas
Videre buccas Rhetorum, juvat barbæ
Audire nugas, et meo frui risu!
Adsunt in æde Principes: et in primis
Vacillat æger anxiusque turbato
Villèle fronte; tardus auctor amentem

Ciere ludum, candidaque vagina
 Periculosos evocare mucrones.
 Adest sagacis Atalæ gravis vultus,
 Lauri decorus, senior, at levís semper
 Facetiarum alumnus et Camœnarum.
 Accedit ille, grande nomen, et prisca
 Celebre fama, qui repulsus, et Martis
 Discutere somnos impotens, vagi nuper
 Currus habenas liquit; et suo cœtu
 Privatus abdit sese, et intus iratus
 Furiasque mussat, et sui faces belli.
 Juxtaque Vir, qui, Galliæ laborantis
 Præsesque Pontifexque, pertulit multos
 Cautus tyrannos, calluitque diversa
 Mulcere fata, et plurimo dolo pollens
 Inter procellas senuit et nives tutus.
 Adest et ipse Rex, et, eloqui factus,
 Miseranda cornicatur, et tremat totus;
 Dum Principissæ, dumque Principes circum
 Gutturè manique, quem decet, strepunt plausum.
 Heu! pinguis Umbra! fulmina et minas odit,
 Demosthenenque Tulliumque nimbosum
 Illis remittit, quos amat favor vulgi,
 Quos laurus ambit; ipse, jure divino,
 Blasas susurrat gratias loquularum,
 Qualesque mos est regiam loqui linguam.
 "Viri, meorum prima cura Gallorum
 Grandes, gravesque, fervidique, canique,
 Duces, Sophistæ, Rhetores, quibuscunque
 Rex sum, bonorum gratia Britannorum,
 Favete linguis—" et favere sunt promti,
 Nam suavius quid regiæ sonat lingua?
 "Illa atra Pestis, illa Corsicæ febris,
 Ille impiorum pessimus tyrannorum;
 Solitus superbos frigore et nivis mole
 Transire montes, turpis, et pios reges
 Inusitato concitare clangore,—
 Solitus catervas territare Plebeias,
 Dum perque vicos perque Martium Campum
 Frænis furores flecteret Caballinos,—
 Boare solitus, æreæ tubæ ritu,
 Aquilas, tropæa, sanguinem, truces enses,—
 Per omne solitus fas nefasque dementer
 Discurrere, rapere, furere, O pudor Divum!—

Mei et meorum terror iste sub terra
 Jacet tacetque :—luridæ jugo rupis
 Tandem alligatus, criminum luens pœnas,
 Qua semper unda cœrulum daret vinculum,
 Semperque binæ vellerent jecur pestes,
 Hinc crassus Aër, inde crassior Custos—
 Morosus, æger, garrulus, merum virus,
 Orciniana jam latescit in sponda,
 Uda cupressu tectus, unde sopitum
 Nulla improborum vota, nullus armorum
 Frigor reducet, nulla cura cerdonum.
 Ergo alma Virtus, ergo Pax, et antiquus
 Ordo renidet, ergo Curiae et Templi
 Vox nota surgit, innocens micat Ludus,
 Pinguescit iterum Sulcus, et Sacerdotes,
 Honorque crescit Regis, et Cucullorum.

“ At heu! serenum nubilis tumet cœlum,
 Interque flores, et jocos, gravem spirat
 Sonum procella! fervidos Ibetorum
 Video tumultus, qui per arva perque urbes
 Infanda moluntur, arma clamantes
 Et jura Libertatis, et domum tutam,
 Legem, fidemque, et quicquid ora Gallorum
 Implevit olim, cum cruor mei fratris
 Crudele sanctis inbuit solum guttis.
 Idem resurgit horror! occidit Virtus
 Inominata morte, sub rosa nemo
 “ Confiteor” ore mussat, occidit totum
 “ Jubilate,” totum præterit “ Pater noster,”
 Crepitus piorum præterit flagellorum.
 Ipse inter arma Vir gregis, caput sanctum,
 Phrygio Lorette regius, colo pollens,
 Pallet pavetque, jussus ore divino
 Plebeia dicere, et novas pati leges.
 At eja! restat Ultor! irruit velox
 Vindicta, nostræ rite fulta viâ tutâ
 Pietas verenda sic jubet, jubent mores,
 Germaniæque dux, et ille Russorum
 Pius Imperator, Omnipotens Alexander.
 Ergo ite fortes, ite corda Gallorum
 Robusta, perque rupis asperos colles
 Angustiasque, tristiumque Sylvarum
 Graves tenebras pollite trepidos hostes,
 Jugulate, verberate!—Concitate, oro,

Enses facesque, spemque divitis laurus
 Ignisque cassidasque, et Gloriæ vocem,
 Deos Deasque, et quicquid inter umbrosos
 Nemorum recessus rusticæ canunt Musæ.
 Utinam per arma Gallici comes belli
 Titubare possem, dexteraque gemmatum
 Vibrare ferrum, fortiterque commissam
 Pugnam videre, milites, equos, plumas!

“Obstant iniqua Fata! sed precor vobis
 Pericula inter, ille Sanctior Sanctis
 Velit favere Ludovicus, et signis
 Adsit patronus, quæ pius feret Princeps,
 Verissimeque viscere e meo natus.”

Finem loquendi fecit: hic pius Princeps
 Verissimeque viscere regio natus,
 Pellicula putris, totus integer morbus,
 Capulum, tuens acerba, nobili belle
 Digito prehendit; inde palluit, tanquam
 Adesset ipsi Cuniæ et throno Regis
 Cum fuste furibusque barbarus Mina.

At o Machaon, tuque doctior Phœbe,
 Adeste tota copia lagenarum,
 In morionem, si placet, coronatum;
 Cui Fata præbent patrio frui sceptro,
 Et gerere vestem non, ut ante, donatam,
 Vehique curru non, ut ante, conducto,
 Et flectere genua, et vorare perlices,
 Et esse mensis fabulam Parisinis,
 Et de Theatris cœnulisque Sanctisque
 Largum Nihil garrire; dum jocos nectit,
 Avunculi regium pavet ventrem,
 Avunculi regium capit mentum
 Illa alta proles, ille tot diu votis
 Quæsitus infans, ille parvus Æneas,
 Qui jam tumescit, et tyrannus incedit,
 Sceptrumque poscit, et feras trahit rugas,
 Et pulvisque laudibusque nutritur.

Morum fidelis arbiter, probus iudex,
 Hispaniæque terror, et Dei Vindex,
 Hæc inter, ægro desipit senex ævo;
 Totusque pinguis, pulcher, et pater gentis,
 “Optatus” audit, et peribit Optatus.

*Instar veris enim vultus ubi tuus
Affulsit populo, gratior it dies,
Et soles melius nitent.—HOR.*

NON fera bella cano, non grandi carmine Martem
Dicere serventem medio certamine conor;
At memorare virum Tamesis qui nuper ab ora,
Cœlicolum ductu, Borealia regna petivit.
Musa, mihi faveas clemens, nec linguere sedem
Castaliam dubites; tecum ut præconia laudis
Tollam, dum versu regalia facta celebros.

Purpleis invecta rotis Tithonia conjux
Lumine jam primo noctis summovebat umbras:
En! littus populi conferta corona frequentat,
Applausu reboant mixto palatia cœli,
Jamque per Oceani tractus volat aurea puppis.
"Princeps care, vale! vultu Fortuna sereno
"Te faveat, referatque domum mox alite dextro."
Talia vota ferunt homines: "Tuque, Æole præceps,
"Da facilem cursum, neque faustis abnue cœptis;
"Vos, o Nereides, magnum deducite Regem."
Haud mora—cæruleus pelagi pater emicat alto
Gurgite, summissosque jubet requiescere fluctus;
Nutu compositus dormit sine murmure pontus.

Fortibus interea Scotis fovet anxia corda
Magnanimum patriæ patrem spes læta videndi.
Cecropiæ veluti volucres æstate serena
Floribus in summis coeunt, aut agmine denso
Insidunt ripis fluvii tractimque susurrant:—
Sic confusa cohors hominum glomeratur ab omni
Parte Caledoniæ, stipataque littora cingit.
Suspensæ trepidant mentes, vox faucibus hæret
Aut dubius crepitat sermo, lenesque susurri.

Eminus at tandem spatiosa volumina fumi
Adventum pandunt classis; pennata per urbem
Fama ruit, reboant Lethæ clamore recessus:
"GEORGIUS instat ovans!"—prora nunc anchora mordax
Dejicitur, puppis stat littore; turribus altis
Æmulus ætherei sonitus fragor intonat ingens.
Versibus O si fas regem depingere dignis
Gestantem veteris frondes insignia gentis:
Necnon innumeram turbam (mirabile visu)
Ordine dispositam, cristas, vexillaque, (signa

Bellica, non Scotis belli portenta beatis !)
 Æthera castellum sublimi vertice scandens
 Aspice, cui turris latam supereminet urbem—
 Urbem quæ domibus celsis sedet altera Roma !
 Audin' ut Arctoum littus sonat ? audin' ut omnes
 " Vivat Rex !" orant, iterumque iterumque frementes ?

Interea princeps tacita dulcedine mentis
 Lætus, vix animo verbis sua gaudia fundit :
 " Sæpe mihi jam Fama volans pervenit ad aurēs
 De veteri gentis pietate fideque tenaci ;
 Resque virum gestæ, quos crebro Marte feroces
 Emisit regio venerandaque vulnera passos,
 Devinxere mihi Scotos in fœdere amoris.
 Sacros pontifices, et Phœbo digna locutos
 Terra Caledoniæ genuit gignitque,—Britannis
 Immortale decus terrasque exemplar in omnes !
 Gratulor antiquum vestræ florescere honorem
 Stirpis, Dii faciant nullo marcescat in ævo !"
 Talibus exultat dictis clementia Regis.
 Pallida jamque ruit celsæ nox mœnibus urbis
 Haudquaquam lucis victrix ; ars æmula matrem
 Naturam superat ; solum micat æthere *sidus*
Georgium, at in terra collucent sidera centum.
 Cur lusus memorem varios, convivia læta,
 Instructos pedites, claræ spectacula turmæ ?
 Tempus deficeret rapidum mihi carmine magno
 Dicenti fortes animos et pectora fida
 Quæ ciet adventus Regis ; magis apta sonoris
 Ista tuæ fidibus citharæ, divine Poëta,
 Marmionis vates, patriæ decus omne per ævum !
 Scotia mœsta suum tandem descendere in undas .
 Aspicit occiduum Solem, regionibus Austri
 Orturum, ut radiis Anglorum prata serenet.

Salve sceptrâ gerens ! Regum Rex optime, salve !
 Anglia te reducem communi voce salutat,
 Te, sicut patrem proles, gratulatur :—adesto
 Qua vocet officium regale et vota tuorum.
 Terminat haudquaquam regni nomenque decusque
 Londini splendor ; Regem te vindicat Alma
 Mater, et invitat placidum hic quoque visere gnatos ;
 Orat ne, princeps, proprium indigneris honorem,
 Nec vultu sylvas Academi ornare recuses.
 Te vaga Musa vocat—Camus pater ipse profundo
 Te vocat ex alveo leni se murmure tollens.

LITERARY INTELLIGENCE.

LATELY PUBLISHED.

Gray's *Elegy* translated into *Latin Verse*, including the Author's rejected Stanzas, together with Dr. Edwards's additional Lines, by D. B. Hickie.

Mr. Hayes has just published *A Catalogue of Greek and Latin Classics*, containing every edition of importance that has appeared in this country and on the Continent; including the Variorum, and best critical editions, in folio, quarto, and octavo; and the modern editions by the German and Dutch commentators. Also, the principal Lexicographical works, &c. with their prices.

M. Tullii Ciceronis de Republica quæ supersunt edente Ang. Maio, Vat. Biblioth. præf. 8vo. Londini. 1823.

Discorso del Caval. L. Marini sul ritrovamento da lui fatto del metodo di descrivere la voluta Iomca Vitruviana, &c. Roma. 1821. 8vo.

Lettre à M. Dacier, secrétaire perpétuel de l'Académie des Inscriptions, relative à l'Alphabet des Hiéroglyphes Phonétiques, employés par les Egyptiens pour inscrire sur leurs Monuments les titres, les noms et les surnoms des Souverains Grecs et Romains; par M. Champollion le Jeune. Paris. 8vo. 1822.

Œuvres de Platon, traduites par V. Cousin. Par. 1822. 8vo. (the first vol. is just published.)

Specimen d'une nouvelle Edition critique d'Horace, (par F. Pottier.) Par. 8vo. 1822.

Illustrationes Prodromæ in scriptores Græcos et Latinos de Belopœcia, habitæ in conventu Academico Archæologiæ xvi. Kal. Mart. MDCCCXIX. ab Eq. Alois. Marini. Romæ. 1820. 4to.

Diem natalem Regis Potent. et Clementiss. ab Alina Universitate Borussicæ Rhenana d. iii Aug. publice præque celebrandum Rectoris ac Senatus Academici nomine indicit Frid. Theoph. Welcher, Litt. Antiqq. Prof. &c. (Epigrammatum Græcorum Spicilegium alterum) Bonnæ, 1822. 4to.

Κολούθου Ἑλένης Ἀρπαγή. L'Enlèvement d'Hélène, poëme de Coluthus, revu sur les meilleures éditions critiques, traduit en Français, accompagné d'une version Latine entièrement neuve, de notes philologiques et critiques, de trois index, de scholies

inédites, de la collation complete et d'un fac-similé entier des deux manuscrits de la Bibl. Royale de Paris, de quatre versions en Italien, en Anglais, en Espagnol, et en Allemand; &c. par Stan. Julien. Paris, 1822. 8vo.

This is a Polyglott edition of the Poet. Besides the original Greek, we are presented with a translation in Latin, French, English, Italian, and German. Of these the best is the French; and we should be sorry to pronounce a judgment on the rest from the English poetry. This edition is rendered curious by a fac-simile of the whole Manuscript at the Royal Library in Paris, in lithographic plates. The Editor has enriched the work with a Notice of all the Editions of Coluthus, which will be interesting to the Bibliographical collector. We shall present it to our readers in a future Number.

The Notes exhibit much critical research and ingenuity; and what confers a high value on the work, is the advice and assistance which the Editor acknowledges to have received from Messrs. Borssonade, Gail, and Letronne.

Grammaire comparée des Langues de l'Europe Latine dans leurs rapports avec la langue des Troubadours; par M. Raynouard. Paris. 1822. 8vo.

Biblia Hebr. secundum ult. edit. Jos. Athia a Joh. Leusden denuo recognitam, recensita, &c. &c. ab Ever. Van Der Hooght; editio nova, recognita et emend. a Judah D'Allemand. 2 vol. 8vo. Londini, 1822.

Dion. Longini de sublimitate Gr. et Lat. denuo recensuit et animadv. virorum doct. aliisque subsidis instruxit Benj. Weiske. 8vo. Londini. 1820.

An elegant reprint of Weiske's edition. Under the texts (for the Latin is placed opposite to the Greek), are the notes of Toup, Ruhnken, Morus, Jo. G. Steinhelius, and the Editor's. The original Edition was finished by *B. G. Weiske*, son of the Editor, who died during its progress through the press. The volume commences with the Editor's and Toup's prefaces, accounts of the Mss. and Editions, Ruhnken's dissertation, and an "epistola," somewhat long, of C. A. Boettiger, "de anaglypho in fronte Longini ærea tabella exscripto." Weiske was assisted in his work by Bast, Del Furia, and Il. Amatus of the Vatican, whose disputation, "de auctore libri II. r." is omitted in this reprint. But of this and similar omissions some notice should have been given in a preface, as a purchaser would expect to find *all* the contents of Weiske's edition in what appears to be its reprint.

We have just received information on the subject of the following valuable collection, which we hasten to lay before our readers, in detail.

Professor Gail of Paris has lately published—1. **XENOPHON**, with the Greek text, and Latin and French version. An Atlas of 54 maps, 35 specimens of manuscripts, and 48 prints. 10 vols. in 4to. sewed, 180 francs. The same, on fine paper, hot-pressed, impressions of the plates before they are lettered; 350

fr. on com. paper, and 100 fr. on fine paper.—2. THUCYDIDES, in Greek and Latin, with 2 vols. of historical and critical observations; 10 vols. 4to. now sewed in six, 82 fr.; on fine paper, 160 fr. In 8vo. Greek, Latin, and French, 8 vols. 50 fr.—3. HERODOTUS, the Greek text, with historical and critical observations, and 10 beautiful plates; 2 vols. 4to. 50 fr., fine paper 150 fr. The price of this work, if sold separately, on wove paper, is 250 fr.—4. THEOCRITUS, Greek, Latin, and French, 2 vols. with 10 plates, 30 fr. The same, with impressions of the plates before lettering, 36 fr.—5. The Loves of HERO and LEANDER, Greek, Latin, and French, 5 fr.—6. ANACREON, Greek, Latin, and French, 1 vol. 4to. on wove paper, stitched, 15 fr.—Persons taking the entire collection previous to the 1st Oct. 1823, will be charged only 730 fr.; and that term will be extended four months later in favor of persons abroad. No more than 40 complete copies of the collection on fine paper have been printed.

PREPARING FOR THE PRESS.

Mr. John Mitchell, R. N. has ready for the press a Grammatical Parallel of the "Classic and Modern Greek Languages, evincing their close affinity.

La Morale et la Politique d'Aristote, traduites du Grec par M. THUROT, Professeur au Collège Royal de France et à la Faculté des Lettres de Paris.

PROSPECTUS.—Les deux Traités, dont nous annonçons une nouvelle traduction, sont comptés parmi les ouvrages les plus parfaits et les plus importants, qui nous restent d'Aristote. Ce Philosophe, regardant la morale et la politique comme deux sciences inséparables, ou plutôt comme les parties d'une seule et même science, qu'il considérait, avec raison, comme la plus nécessaire au bonheur des hommes, paraît en avoir fait l'objet de l'étude et des méditations de presque toute sa vie. Le savant et respectable docteur Coray, dont les nombreux travaux ont été sans cesse consacrés à l'instruction et à l'utilité des Grecs, ses compatriotes, a publié à Paris, dans le cours des deux dernières années, des éditions de ces deux Traités; il en a reproduit le texte avec toute la correction, qu'on pouvait attendre de ses rares connaissances dans la langue et dans la littérature Grecques, de cette critique judicieuse et profonde, qui, depuis long-temps, l'a placé au premier rang parmi ceux qui, dans toute l'Europe, cultivent avec le plus de succès ce genre d'études. Il a joint au texte d'Aristote des commentaires destinés à éclaircir les pensées de l'auteur, et des discours préliminaires, adressés à ses compatriotes, où les plus sages conseils, les sentiments les plus nobles et les plus généreux, s'unissent à l'amour le plus ardent pour sa malheureuse patrie. C'est sur cette édition Grecque de M. Coray, qu'a été entreprise et exécutée la traduction que l'on se propose de publier. Les négociants ou habitants les plus aisés de l'Île de Scio, désirant de concourir, autant qu'il

était en eux, à la propagation des lettres et des connaissances utiles, parmi les Grecs, avaient consacré, (avant l'époque du désastre épouvantable, qui a consommé leur ruine,) des sommes assez considérables à la publication des meilleurs ouvrages de l'antiquité. C'est ce fonds, qui a servi, entre autres, à l'impression des deux Traités d'Aristote, publiés par le docteur Coray. L'Europe savante recueille aujourd'hui le fruit des sacrifices de ces hommes généreux. Mais, pour eux, victimes d'une barbarie presque sans exemple, la plupart ont été massacrés dans ces champs, que fécondait et qu'embellissait leur active industrie; ils ont vu leurs femmes, leur filles, leur enfants, ou égorgés avec eux, ou réservés à une servitude cent fois plus affreuse que la mort: le petit nombre de ceux, qui ont pu échapper au fer des féroces Musulmans, traîne dans l'exil, et au milieu des privations de tout genre, une existence, dont le souvenir du passé et la perspective de l'avenir aggravent à chaque instant les douleurs. Qui ne voudrait pouvoir soulager au moins quelques-uns de ceux, qui souffrent une infortune si cruelle et si peu méritée? Le produit de l'édition Française des deux importants ouvrages, dont la réimpression est due au zèle des malheureux Sciotes, sera consacré à cet objet. Il était juste et naturel, que le service, qu'ils ont rendu aux lettres et à la philosophie, à l'époque de leur prospérité, attirât sur eux, dans les jours du malheur, la sympathie et l'intérêt des hommes, qui ne sont pas étrangers au sentiment de l'humanité et à l'amour des lettres. C'est donc à ceux-ci, que s'adresse la traduction, qui va être publiée. Elle se composera de deux volumes in 8vo, imprimés avec soin par MM. Firmin Didot, et ornés des gravures du buste et d'une statue d'Aristote, d'après l'antique. Chaque volume, avec les Discours préliminaires, les Notes etc., nécessaire à la parfaite intelligence du texte, contiendra environ 600 pages. Le premier volume, (*la Morale*), paraîtra à la fin du mois de Juin de cette année; et le deuxième volume, (*la Politique*), à la fin du mois d'Octobre suivant. Le prix de chaque volume sera de 10 fr. en papier fin satiné, et de 20 fr. en papier vélin. Quelques exemplaires seront tirés sur grand papier vélin, prix 30 fr. On publiera à la fin de chaque volume la liste des souscripteurs, avec l'indication du nombre d'exemplaires, pour lequel ils auront souscrit, et l'on fera connaître la quotité des sommes reçues et l'emploi, qui en aura été fait. On recevra également les simples engagements, la moitié, ou la totalité du prix de la souscription.

Mr. Richardson of Cornhill has in the press, and ready for immediate publication, an English Translation of the Gulistan of Sadi from the Persian text of Gentius, together with an interesting Essay on the Life and Genius of Sadi: dedicated, with their *Special Permission*, to the Chairman, Deputy Chairman and Directors of the Honorable East-India Company; being chiefly intended for the use of the Students at their Colleges. By James Ross, Esquire, late of the Bengal Establishment, and known in this Journal under the assumed name of Gulchîn.

Just published, No. XX. of *Stephens' Greek Thesaurus*.—The copies of deceased Subscribers may be had at
VOL. XXVII. Cl. Jl. NO. LIII. N

1*l.* 5*s.* Small, and 2*l.* 12*s.* 6*d.* Large Paper. The price will be soon raised to 1*l.* 7*s.* Small, and 2*l.* 15*s.* Large. Subscribers always remain at the price at which they originally enter. Nos. I. to XX. contain above 12,000 words omitted by STEPHENS. Total Subscribers, Large and Small, 1086. The copies printed are strictly limited to the number of Subscribers. The work will be *certainly* comprised in 39 Nos., or all above given *gratis*; and will be completed *within* 3 years. No. XXI. will be published on the 20th of April.

Delphin and Variorum Classics, Nos. XLVII. and XLVIII. containing *Martial*.—The price is 1*l.* 1*s.* each Part, Large Paper double; and as very few copies remain on hand, the prices will hereafter be increased. Subscribers always remain at the Price at which they originally enter. Present Subscription, 979 large and small.—N. B. As it may not be so convenient to some new Subscribers to purchase at once the whole 48 Nos. now published, the Editor will accommodate such by delivering 2 or 3 Nos. monthly, till the arrears are caught up. On the same plan STEPHENS' GREEK THESAURUS may be subscribed for.

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A Biographical Sketch of each Author is given, and in some instances a PORTRAIT.

Mr. Valpy has just completed the reprint of his edition of *Brotier's Tacitus*, pr. 2l. 10s. 4 Vols. Octavo.

Mr. Priestley is now engaged in reprinting at Mr. Valpy's press, an edition of *Hanck's Thucydides* in 2 Vols. Oct.: for an account of which see our last No.

Mr. Priestley has also in the same press, a new edition of *Vigerus de Idiotismis*, in one Vol. Oct.

TO CORRESPONDENTS.

We have received two articles, English and Latin, on 1 Cor. c. xi, v. 10. which shall be attended to in a future Number.

Critical Observations on some Latin Authors in our next.

If *Etonensis* will expand his article in a manner worthy of his subject, we shall readily insert it.

We wish A. would call on us and explain his intentions.

In our next we shall insert *Writings of Claudian—Arithmetic of the Holy Scriptures—Pyramids—&c. &c.*

In our next we shall also give notices of Gail's *Thucydides*, *Photii Lexicon*, &c.

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THE
CLASSICAL JOURNAL;
Nº. LIV.

JUNE, 1823.

CRITICAL OBSERVATIONS ON SOME
LATIN AUTHORS.

YOUR learned correspondent in No. 50. Art. v., after giving Spalding's excellent observations on the difference between *non solum*, and *non modo*, and the use of the latter phrase as equivalent to *non dicam*, observes: "It is well known by learned men, that *non modo*, put elliptically for *non modo non*, is a phrase followed by *SED NE QUIDEM*."

Both Clarke and Davis ad Cæs. Bel. Gal. 11. 17. et VIII. 33. have observed, that it is usual with good authors to omit the second *non*: but neither they nor Perizonius seem to have remarked the principle on which the phraseology proceeds. There are three examples of the omission, as it is called, of the second *non* in Cæsar's Commentaries, B. G. 11. 17.: "effecerant ut instar muri hæ sepes munimenta præberent; quo *non modo* intrari, *sed ne* perspici quidem posset."—Ib. 111. 4. "ac *non modo* defesso excedendi ex pugna, *sed ne* saucio quidem ejus loci, ubi constiterat, relinquendi, ac sui recipiendi, facultas dabatur."—(A. Hirtii B. G.) VIII. 33. "effugere *non modo* equitatum, *sed ne* legiones quidem possent." Yet Cæsar says, B. G. 1. 16. "nam propter frigora—*non modo* frumenta in agris matura NON erant, *sed ne* pabuli quidem satis magna copia suppetebat." Livy in like manner gives examples of both phrases. 1. 40. "advenam *non modo* civicæ, *sed ne* Italicæ quidem stirpis."—v. 38. "*non modo non* tentato certamine, *sed ne* clamore quidem reddito."

It appears to me, that this difference of phrase is not accidental, that a second *non* would be inadmissible, where the authors have written simply *non modo*, and that it is essential to their meaning, where they have written *non modo non*. The reason of the difference I think is this: in the former case the negative of the second clause, *SED NE QUIDEM*, is applied to a verb or word

on which the meaning of the first clause also depends, and therefore a second negative in the first clause would be redundant. It is easy to preserve this effect in the translation: "The hedge was INCAPABLE not only of being entered, but even of being seen through;" or turning it actively, "not only to enter the hedge, but even to see through it was IMPOSSIBLE"—"Not only to the tired of leaving the battle, but even to the wounded of retiring NO opportunity was given"—"Not only to escape the horse, BUT even the legions, would be IMPOSSIBLE"—"A stranger, WITHOUT pretension, not only to Roman, but even to Italian extraction." A second *non* in the first clause of these sentences, would be as great a solecism in Latin, as it would be in English, to say, "NOT ONLY NOT to enter the hedge, but even to see through it was IMPOSSIBLE."

But in the sentences where the authors have written *non modo non*, the phrase in the second clause being varied, and there being no word common to both clauses, the second *non* is essential to their meaning. It would have been no less absurd in Cæsar to have said, "*non modo frumenta in agris matura erant, sed ne pabuli quidem satis magna copia suppetebat,*" than it would be in English, "Not only were the crops in the fields ripe, but there was not even forage to be had."

By the way, the Italians use *non che* exactly in the same way as their ancestors used their *non modo*, as equivalent to *non dicam*, "Spero trovar pietà *non che* perdono." Petrarch. Son. 1. Examples occur very frequently both in poets and prose writers.

It is with more diffidence that I bring forward the next remark, as I am aware that I am contending for a very uncommon use of a compound. I am, however, satisfied, that Cæsar does so use it. At all events, the substitution adopted by many editors, appears to me infinitely more intolerable. B. G. III. 14. "*Una erat magno usui res præparata a nostris, falces præcutæ, insertæ affixæque longuriis, non absimili forma muralium falcium. His quum funes, qui antennas ad malos DISTINEBANT, comprehensi adductique erant, navigio remis incitato, prærumpebantur: quibus abscissis, antennæ necessariæ concidebant,*" &c.

So I restore the reading instead of *DESTINABANT*. This word, I think, has been substituted by copyists and editors who did not understand Cæsar's use of *DISTINEBANT*.

How was it possible, I ask, that the hook in the hands of the Roman soldier could lay hold of the rope which attached the yard to the mast? The case was plainly this. The rope, or *halyard*, which was fastened to the yard, passed through a block,

or hole at the mast-head: the mariners by means of it drew up the yard to the mast-head, and then made the rope fast on deck at the side, or *gunwale* of the vessel,*and consequently within reach of the Roman hooks. Now, says Cæsar, the ropes were laid hold of, *qui antennas ad malos distinebant*, h. e. qui antennis ad malos tenebant *a parte distante*, which kept or held the yards to the masts at the farther ends of the ropes, at a distance from the place where they were laid hold of. The word *distinebant* seems thus to explain a matter which might otherwise have been unintelligible, or might have even appeared incredible.

The same seems to be the meaning of this compound in two other passages. B. G. iv. 17. "*Hæc utraque [tigna bina] insuper bipedalibus trabibus (quantum eorum tignorum junctura distabat) binis utrimque fibulis ab extrema parte DISTINEBANTUR: quibus DISCLUSIS, atque in contrariam partem revinctis, tanta erat operis firmitudo, &c.*" Here, also, Davis would have *destinabantur*; but Oudendorp retains *distinebantur*, observing, Immo *distineri* non esse mutandum patet e sequentibus *disclusis et revinctis*, per quæ se ipse explicat Cæsar. Here I say the meaning of *distinebantur* is the same with that contended for in the former passage: "These two opposite pairs of piles, again, were, by beams two feet square in thickness (answering to the interval in the pair of piles) which were let in between them (and fastened) with double braces, KEPT FIRM IN THEIR SEPARATE PLACES at each end of the beam; and the piles being thus SEPARATELY FIXED and bound to the opposite ends of the beam, such was the firmness of the work, &c." Here it may be contended, that *distinebantur* and *disclusis* signify merely, that the piles were *held asunder* by the beam. But is this the author's object? was such the use of the beam? was it not to connect and hold firm at its opposite ends each pair of piles?

The other passage, to which I allude, is B. G. vii. 22. At the siege of Avaricum, he says, the Gauls showed great ingenuity in counteracting the efforts of the Romans: "*Nam et laqueis falces avertebant, quas quum DISTINUERANT, tormentis introrsus reducebant, &c.*" that is, when the Romans advanced their mural falces to tear out the stones from the wall, the Gauls let down ropes with nooses at the end, and turned aside the falces, and occasionally, when they had caught a firmer hold of the falces by the noose AT THE FARTHER END of the rope, they by means of engines drew them into the town. In these places, Oudendorp reads *DESTINAVERAT*, which to me seems absolutely inadmissible. If that

verb may be used in the sense of binding fast, yet, surely it cannot mean to *catch hold of*.

The three passages seem to confirm and explain each other.

B. G. IV. 10. "Mosa profluit ex monte Vosego, qui est in finibus Lingonum, et, parte quadam ex Rheno recepta, quæ appellatur Vahalis, insulamque efficit Batavorum, in Oceanum influit; neque longius ab Oceano millibus passuum LXXX in Rhenum transit."—So Oudendorp has edited this passage, and he tells us that innumerable learned men have endeavoured to explain it and lay down from it the ancient geography of his country; and he confesses that his own endeavours have not been very successful.—If we understand the last clause, as speaking of the Mosa, and render in *Rhenum transit*, "flows into the Rhine," it is quite impossible to understand it, or reconcile it with the topography. But the difficulty entirely vanishes by referring the last clause to the Vahalis, and explaining in *Rhenum transit*—in *Rhenum abit*—*fit Rhenus*, "passes into or becomes the Rhine,"—that is, in tracing the Vahalis up from the Ocean, at the distance of 80 (Roman) miles, you come to the Rhine, of which the Vahalis is a branch. If one looks into the map either ancient or modern, with this explanation, the whole becomes quite clear and intelligible, and one wonders how so plain a matter should have been so long misunderstood. Several manuscripts, as appears from Oudendorp's note on the place, agree in this order of the words: "insulam efficit Batavorum, neque longius ab Oceano millibus passuum LXXX in Rhenum transit." I have therefore ventured to make a transposition of part of the sentence, as given by Oudendorp, thus: "Mosa profluit ex monte Vosego, qui est in finibus Lingonum, et parte quadam ex Rheno recepta (quæ appellatur Vahalis, insulamque efficit Batavorum, neque longius ab Oceano millibus passuum LXXX in Rhenum transit) in Oceanum influit." Whether this transposition be approved or no, I think it clear that the clause in question respects the Vahalis, and must be understood as I have explained it.

On Horace my first remark may appear of that conjectural character, which some of his commentators, Dacier especially, have carried too far: but I am disposed to indulge in it as setting in a more favorable light the character of the author. Adopting Sanadon's conjecture, which Gesner calls a happy one, that the second ode of the first book was written on the occasion of Octavius receiving the title of AUGUSTUS, and that it alludes to the inundation of the city by the Tiber on the night which fol-

lowed that decree of the senate, I think I see in it the poet, like a skilful courtier, joining in the flattery of the Emperor, yet insinuating that Cæsar's death had been sufficiently revenged, and deprecating farther severities against his former friends. This interpretation I found on the expressions *nimum jactet se ultorem* (for so I would construe the words, not *nimum querenti*), and *Jove non probante*; "Jupiter did not approve that the Tiber should, at the solicitation of Ilia, seek to carry farther the vengeance of Cæsar's death: this had already been sufficiently done by Augustus." Nor would this lose much of its force if we should join *nimum* to *querenti*; Ilia's complaints and solicitations for vengeance were excessive. To which may be added the words with which the ode begins, *Jam satis*. This interpretation seems to set in a better light the words *patiens vocari Cæsaris ultor*, which seem to come with a bad grace from Horace, who had himself joined Brutus, and was only spared by the clemency of the victor. The poet could not well avoid giving Octavius the character, under which he ostensibly covered his ambition: but he would suggest to him that the duties of that character had been already sufficiently discharged.

Car. i. 16. 36. Ignis Pergæus domos.

I have retained this reading of the later editors, instead of the formerly universal one, *Ignis Iliacas domos*: but I do not think the reason for the preference very strong. Catullus frequently puts a trochæus in the first foot of the Glyconian trimeter. *Collis O Heliconii Cultor, Urania genus, Qui rapis teneram ad virum*, &c. Horace, it is acknowledged, does so nowhere else: but this is not conclusive. He admits an iambus in the first foot of the Alcaic, *Vides ut alta stet nive candidum*, of which a second example is hardly to be found.

Car. i. 20. 10. Tu bibis vivam: mea nec Falernæ, &c.

So I read the line, instead of *bibes*. "You drink at home—you are accustomed to drink precious wines; but I have not such to give." *Bibes*, the usual reading, seems to me irreconcilable with the very spirit of the ode. *Vile potabis modicis Sabinum*, &c. The second syllable of *bibes* is lengthened, I conceive, by the cæsura, or ictus metricus on the first syllable of the spondee. I acknowledge I find no other instance in which Horace has put a syllable naturally short in a similar place: but Catullus does so:

Tintinant aures; gemina teguntur

Lumina nocte.

For, I suppose, it will hardly be maintained that the construc-

tion is *gemina nocte*. If, however, this be objected to, I would read *bibas*; "you may drink and give your guests Calene wine; but that does not suit me."

Car. III. 3. 61. Trojæ renascens alite lugubri
Fortuna tristi clade iterabitur,
Ducente victrices catervas
Conjuge me Jovis et sorore.

The author's meaning may, perhaps, be made out by this reading; but there is a confusion arising from construing both *renascens* and *iterabitur* with *Fortuna*.—*Fortuna renascens* Trojæ, "the renewed good fortune of Troy"—*iterabitur*, "shall be repeated:"—nay, it is her bad fortune that is threatened to be repeated.—If one might adopt a conjectural emendation, I would read:

Trojæ nascenti alite lugubri, &c.

"To Troy, should she revive under an evil omen, her former fortune shall be repeated."

I agree with Sanadon in rejecting the following passage out of the 4th ode of the fourth book:

quibus
Mos unde deductus per omne
Tempus Amazonia securi
Dextras obarmet, quærere distuli;
Nec scire fas est omnia.

It is not possible that Horace could have admitted any thing so prosaic and so foreign into this ode where he was putting forth all his strength. To Sanadon's reasoning I would add, that these verses seem to have been inserted by some wag, in order to throw ridicule on the uncommon length of the first sentence: and the word *obarmet* seems to have been coined in ridicule of the licence which Horace sometimes allows himself in the use of new or obsolete words; such as *adurgens*, Car. i. 37. 17. *diluvies* for *diluvium* III. 29. 40. and IV. 14. 28. *aternel*, ib. 15. *inimicat*, IV. 15. 20. If *indecorant*, which many Mss. give, and some editors adopt for *dedecorant*, v. 32. of this ode be Horace's word, this we may suppose to be more immediately aimed at. *Obarmet* is an unknown compound, formed for no end (unless for ridicule), as it adds nothing to the force of the expression.

Serm. I. 3. 130. Nam ut ferula cædas meritum majora subire
Verbera non vereor;

This use of *vereor ut cædas*, for *ne cædas* (as it is generally explained), is contrary to the universal usage of the Latin language: nor does the solution of the difficulty given by Dr.

Clarke ad Cæs. B. G. v. 47, and generally acquiesced in, appear to me at all satisfactory. *Nam ut ferula cadas meritum majora subire verbera*, id equidem, *non vereor*. This appears to me to leave the matter where it found it—id non vereor, quid non verearis?—*ut ferula cadas*. He adds *vel*, id ne facias *non vereor*. If this did produce the meaning wished for (which yet I doubt), it would make the author mean *yes* when he says *no*: and by a similar process in every instance *vereor ut*, might be made equivalent to *vereor ne*: and any thing might be made of any thing. In other instances Horace has expressed himself as other Latin authors do. O puer, *ut sis vitalis metuo*; et *majorum ne quis amicus frigore te seriat*.—Sedit, qui *timuit ne non succederet*; equivalent to *ut succederet*. Sed *vereor*, *ne cui de te plus quam tibi credas*; where if we should put *ut* for *ne*, we should reverse the sense; but which by Dr. Clarke's process might be made to bear Horace's meaning.

If Horace really wrote the passage as it stands, I would explain it thus: *Ut cadas ferula*—h. e. *ne non cadas vel ferula non vereor*. "I am not afraid that you will *not even* punish with the rod him, who deserves severer chastisement:" that is, I am not afraid lest you stoics draw from your doctrine that all crimes are equal, this consequence, that *no crime should be punished at all*, which may as justly be drawn from it, as that all crimes ought to be punished with equal severity. If sacrilege be no greater crime than heedlessly breaking down a few coleworts (vv. 115. et seqq.), it ought not to be punished even with the *ferula*: you will not reason in this manner, for you say, &c. This explanation gives the Latin phrase its true meaning, and is quite in the author's argument. But after all, it is not so easy and natural as *Ne ferula cadas* would be; which, therefore, I suspect the author wrote.

The sixth Satire of the first Book, from the 19th to the 45th verse, has always been deservedly accounted very difficult. I will, with your leave, set down the beginning of the passage:

Namque esto, populus Lævino mallet honorem
 Quam Decio mandare novo; censorque moveret 20
 Appius, ingenuo si non essem patre natus—
 Vel merito, quoniam in propria non pelle quiessem.
Sed fulgente trahit constrictos Gloria curru
 Non minus ignotos generosis, &c.

19 et seqq. *Namque esto, &c.* For although the people, notwithstanding their knowledge of the personal worthlessness of Lævinus, would probably elect him consul, rather than a man of no family, however great his worth; and though Appius, the

ensor, would have struck me off the list of senators, if not born of free parentage—deservedly, I shall not dispute, since I would not keep my own station: *Yet all this cannot alter your judgment and mine, that it is of no importance what a man's birth be, provided he be personally a good man.* This last clause Horace leaves to be supplied from what goes before; and hence has arisen the obscurity of which the interpreters complain. 23. *Sed fulgente trahit, &c.* Instead of filling up his sentence by repeating what he had said before, Horace pursues the thought of the 22d line, and laughs at that ambition which will not let men rest in their own sphere. He introduces this digression (which extends to v. 45. *Nunc ad me redeo, &c.*) by this line *Sed fulgente trahit, &c.*, which from its heroic cast, and elevated expression, so different from the context, I conjecture is a quotation, probably from Ennius, or Lucilius. Baxter has made the same conjecture; therefore, I print it in Italics, and make a new paragraph. If it be not a quotation, Horace purposely raises his style to give it a comic effect.

By the way, the lines immediately preceding this have not been well understood:

Quid oportet

Nos facere, & vulgo longeque remotos?

The meaning is—“If even the vulgar, the slaves of general opinion,—incapable of forming a judgment for themselves,—who doat on titles of honor and the insignia of high birth, see the worthlessness of Lævinus, *how much more* must you and I,—so removed from these vulgar prejudices—judge the high birth of Lævinus of no value?”

Whether I have been more successful than my predecessors in the explanation of this difficult passage, must be left to the candid judgment of your learned readers.

In the sixth Satire of the second Book, I have ventured to make a transposition of two lines, bringing in what in all other editions are the 18th and 19th, before the 16th and 17th. The passage as I read it stands thus:

Nec mala me ambitio perdit, nec plumbeus Auster,
Autumnusque gravis, Libitinæ quæstus acerbæ.
Ergo ubi me in montes, et in arcem ex urbe removi,
Quid prius illustrem Satiris Musaqué pedestri?
Matutine pater, seu Jane libentius audis,
Unde homines operum primos vitæque labores
Instituunt, (sic dis placitum) tu carminis esto
Principium. Romæ sponsorem me rapis: ‘Eia!
Ne prior officio quisquam respondeat, Urge.’
Sive Aquilo, &c.

20

25

It is necessary only, I think, to read the passage attentively, as I have given it, to feel that this is the original order. The 19th line, *Quid prius illustrem*, &c. has been generally interpreted, *What shall I write preferably to satires?* But you could never say *illustrare satiras*, for *scribere satiras*. The meaning is, *What subject shall I illustrate in my satires?* i. e. What shall be the subject of my satires? The sequel puts this beyond doubt. "Father Janus, be thou my first subject. When I am at Rome, you carry me early in the morning to give surety for a friend." His first subject, now that he is in the country, is the thousand inconveniences he suffers in the city.

In the 39 v. *Dixeris, Experiar*—*If you say, that is, if one say—if I say.* Perhaps Horace wrote, *Dixero si Experiar*.

In the 48th and 49th lines, for *spectaverat* and *luserat*, I adopt Dr. Bentley's *spectaverit* and *luserit*, but not in his sense, for *si spectaverit*, &c. The passage, as I give it, is this :

Per totum hoc tempus, subjectioni in diem et horam
Invidiæ: 'Noster ludus spectaverit una!
'Luserit in Campo! Fortunæ filius!' Omnes.

that is, *Quidni ludos spectaverit una!* *Quidni luserit!* 'Oh to be sure! why should not our military tribune! our freedman's son! sit by Mæcenas at the theatre! and play at ball with him! who but he!'—the language of envy.

By the way, a principal source of difficulty in the Satires and Epistles is the dramatic style in which they are written. I think, therefore, a real service is done, to the young reader especially, by marking the dialogue with inverted commas. This frequently throws more light on a passage than could have been done by much laborious writing.

Epist. 1. 2. 32. "Ut jugulent hominem, surgunt de nocte latrones;
Ut te ipsum serves, non expergisceris?"

These words are explained literally, and Horace is understood as quoting the activity of robbers in their nefarious pursuits, as a reproach to the indolence of men in the pursuit of virtue. This sense I adopted in my edition, if I may dignify it with that name. On more mature consideration of the passage, and recollection of Horace's manner, I am now convinced that it is metaphorical. "Bad passions, like robbers, are ever on the watch to destroy us, and, if we do not bestir ourselves, will effect that object." The sequel clearly shows that this is the author's meaning.

In the eighth Epistle, Horace plainly writes to Celsus in a

friendly style, when he enumerates his own weaknesses. We are therefore not to understand the concluding verse,

Ut tu fortunam, sic nos te, Celse, feremus—

or the advice in the third Epistle, beginning, 'Quid mihi Celsus agit,' as bitter satire, but as a friendly freedom, which their intimacy warranted. This Epistle is plainly an answer to one from Celsus, which may be regarded as a proof that he took the advice in the third Epistle in good part.

I would make a similar observation on the twelfth Epistle. Dacier, Desprez, Baxter, Zeunius, &c., consider this Epistle as a piece of severe satire and irony. But certainly, if Horace meant to do his friend Grosphus a service by recommending him to Iccius, it was a strange way to begin by turning Iccius himself into ridicule. In the 7th verse he represents him as living sparingly at a plentiful table, *in medio positorum abstemius*. This certainly does not countenance the charge of avarice brought against him by the Commentators. For the same reasons I regard the 29th ode of the first book as a piece of good-natured and friendly raillery, warranted by their intimacy. There can be no better examples than these of the character given by Persius to our author:—'Omne vafer Flaccus,' &c. I am happy to have the support of Gesner by his note on the 11th verse of this Epistle: Nil equidem Ironiæ video, nihil mordax: sed ingenuum laudatorem amici et virtutis.

Epist. II. 1. 30. Ennius, et sapiens, et fortis, et alter Homerus,
 Ut critici dicunt, leviter curare videtur,
 Quo promissa cadant, et somnia Pythagorea.
 Nævius in manibus non est, &c.

This is a very difficult passage. The obvious and natural meaning of the words is, *Ennius takes no pains to fulfil his great promises, and to show himself animated by the soul of Homer*. But this is manifestly contrary to the spirit of the whole passage, where Horace is giving the sentiments of those who admired the ancient poets exclusively. The ancient scholiast gives another interpretation, which is applauded and adopted by Bentley: *Ennius is not now solicitous about his reputation; his promises are accomplished, and his dreams are fulfilled*. For, says the Doctor—*Leviter curamus ea, quæ extra alæ discrimen posita esse videmus*. Gesner gives another interpretation: *Ennius is not solicitous that his dreams about Homer should be accomplished: he has obtained immortality among us in his own name of Ennius*. These interpretations are consistent with the rest of the passage; but they are forced, and can hardly be brought out of

the words. If conjecture were allowable, I would read the passage thus :

Ennius, et sapiens, et fortis, et alter Homerus—
(Ut critici dicant, leviter curare videri,
Quo promissa cadant, et somnia Pythagorea—)
Nævius in manibus, &c.

The lines in the parenthesis are an interruption: "However good critics, as Varius, Tucca, &c. may say that he takes no great pains to fulfil his mighty promises, and dreams of being animated by Homer's spirit; their criticism is disregarded, and the exclusive admirers of antiquity still call him a second Homer."

In the second Epistle of the second Book, Horace is offering to Florus many excuses and apologies, partly jocular, partly serious, for having failed in his promise of sending him some odes. His fifth apology, beginning at the 87th verse, "*Frater erat Romæ, &c.*" has not been well understood. It is this:—"Poets are vain mortals; and, if I enlist myself among them, I must court and flatter them, that they may flatter me, and, what is worst of all, must listen to their recitations, that they may return me the same compliment." This is jocular, no doubt; for he tells us elsewhere, that he would not do so. The 94th verse,

Quid ferat, et quâ re sibi nectat uterque coronam,

I render, "What each endures, and *by what means* he weaves a wreath for his own head;" that is, what are the arts he employs to induce his brother poet to praise him. This interpretation of *quare* (I have printed it in the text, *quâ re*, in two words, to lead more easily to this uncommon meaning) seems to have escaped all the interpreters. I have no doubt, that whoever will take pains to consider the connexion of the passage, will agree, that this is the author's meaning:—"Each endures the pains of death while he listens to the recitation of the other, and then he has his revenge, by reciting in his turn." These are the means each uses—"Then by his vote I am a second Alcæus, and I pronounce him a Callimachus or Mimnermus."—He goes on:—

*Multa fero, ut placem genus irritabile vatum,
Cum scribo, et supplex populi suffragia capto :
Idem, finitis studiis, et mente recepta,
Obtorem patulis, impune, legentibus æuras.*

These four lines put the explication, above given, beyond doubt: "When I myself write, I must bear a great deal, in order to pacify and propitiate the irritable race of poets; and I must use every art to catch the favor of the people: but when I reco-

ver from the madness of poetry, and lay down my pen, I can set the reciters at defiance, and refuse to listen—you must excuse me, therefore, if I prefer my own liberty.”

This use of *quá re*, joined to the subjunctive mood, in the sense of *BY WHAT MEANS*, or *HOW*, is not unexampled. Cæs. B. G. v. 31. *Omnia excogitantur QUARE nec sine periculo maneat, et languore militum et vigiliis periculum augeatur*: “All things were, as if on purpose, contrived, *HOW* it might be dangerous to remain, and *HOW* that danger might be farther increased, by the fatigue of the soldiers.” Cic. Epist. Fam. x. 21. “*Omnia feci, QUARE Lepido conjuncto ad rempublicam defendendam—perditis resisterem*.” “I have done every thing, *BY MEANS OF WHICH*, or *WHEREBY*, I might engage Lepidus to join with me in the defence of the republic, and in resisting these desperate men.”

These are a few instances in which I have differed from all the interpreters. Some of them seem of considerable importance to the right understanding of these authors. I shall be happy to be corrected by you, or any of your learned contributors who may think it worth while; and still more so to be supported by your suffrages, where I may be thought to be in the right.

HENRY LISTON.

Manse of Ecclesmachan, Jan. 1823.

E. H. BARKERI DE ARCADIO ANTIOCHENO ADMONITA QUÆDAM.

[Vide *Classical Journal*, XXIX, 165-71.; XXX, 310-13.]

“*MAGNUS* sane is locus est, quem nemo magis perpurgavit *Reizio*, cui tanquam *Pelias* quidam, si diuturniorem fortuna vitam ei concessisset, omnis hæc doctrina de accentibus recoquenda erat. Non pœnitebit tamen vel post hunc virum quædam protulisse, fulta grammaticis rationibus. Opportune enim accidit, quod *Barkerus* nuper *Herodiani Accentuum* doctrinam in epitomen ab *Arcadio Antiocheno* redactam edi curavit, de qua quidem non ita sentinus, ut ne transversum quidem digitum decedendum

esse credamus ab iis, quæ proposita sunt, regulis; potius demonstrabimus, si fieri poterit, alia esse retinenda, alia rejicienda, negligenda alia. Tamen in his rebus cavendum est, ne Herodiano injungamus, quod ab *Arcadii* ingenio profectum est. Hic enim, id quod constat inter omnes, scripsit *περὶ Ὁρθογραφίας, περὶ Συντάξεως τῶν τοῦ Λόγου Μερῶν, et Ὀνομαστικόν*. Librum, quem nunc *Barkerus* quidem edidit, *περὶ Τόνων*, nec *Suidas* novit, nec, quod sciam, alius veterum quisquam. Contra *Aristodemus* quidam a *Suida* s. v. tanquam is allegatur, qui *Herodiani* doctrinam de *Accentibus* in *Epitomen* contraxerit. Idem *Theodosii Grammatici Epitomes* mentionem facit, non incognitæ illius *Bentleio*. Præterea ab *Fabricio Grammatica* quædam, xix complexa libros, in Bibliothecis Parisinis asservata, ut *opus Arcadii* nuncupatur. Sed ex variis lectionibus, quæ ex alio quodam Codice, eodemque Parisino, annexæ sunt Editioni *Barkerianæ*, satis elucet, hanc Grammaticam ne minimum quidem differre ab ea, quæ typis est conscripta, de accentibus doctrinæ. Rubrum enim in altero illo Codice (2609) ita habet, *Ἀρχαίου Γραμματικῆς*, ac si libros, quibus omne suum opus absolvit *Arcadius*, computes, numero a *Fabricio* allegato ita respondet, ut nec vola dubitationis relinquatur. Sed habet titulus ille magnifici aliquid ac fastidiosi, ut, quædam de suo addidisse *Arcadium*, fere pignore contendam. Quibus accedit, quod verba præfationis *Arcadii*: *Σχόττει οὖν εἴ τι καὶ ἡμῖν ἦνυσται χρήσιμον εἰς συντομίαν, ἀλλὰ καὶ εἰς σαφήνειαν· ἐπεὶ γὰρ τὸ πολὺ τῶν ὀρίσμων ἐν πολλοῖς κανόσιν ἀβρόως καίμονον δύσληκτον ἦν, καταδιγρήθη τοῦτο, ἵν' εὐληπτα γίνηται διαιρεθὲντα ὑφ' ἐν καίμονα τῶ Ἡεροδιανῶ, κ. τ. λ.*: innuere videntur, non temere eum secutum esse præscripta *Herodiani*. Satisne hoc sit commode factum, aut quæ populariter ab *Herodiano*, an elimatius hæc ab *Arcadio* sint proposita, id scire avemus, judicium nostrum qualecunque interposituri." *Car. Guil. Goettling de Arcadii quibusdam Accentuum Præceptis*, Bonnæ, 1820. I am indebted to the learned author for a copy of this Academical tract, and in all probability no other copy has reached this country.

Those scholars, who are curious about such matters, will be thankful for the following information, communicated to me in a letter from a youthful, but erudite, member of the Danish University, *Car. Guil. Elberling, Havniæ, d. 12 Augusti 1822*: — "Non possum quin hac occasione oblata tecum communicent inventum literarium, his ipsis diebus a *C. O. Blochio* nostratæ factum. Quam enim evolveret Codicem Græcum chartaceum sec. 15., qui in Bibliotheca Regia Havniensi servatur, invenit

ibi *Theodosii Epitomen* τῆς Καθολικῆς Προσωδίας *Herodiani*, qualis descripta est a *Fabricio* Bibl. Gr. vi, 84-5. Ed. Harles., et, comparatione instituta, comperit esse hanc *Epitomen* eundem librum, quem sub nomine *Arcadii* περὶ Τόνων duobus abhinc annis ipse edidisti. Censet *Blochius*, posse ex hoc Codice textum a te exhibitum interdum corrigi. Verum hæc obiter. Vale milique fave."

"Si vero gravissima eorum Grammaticorum, quorum verba attuli, testimonia, et ea argumenta respexeris, quorum est in hac quæstione momentum, censebis, ἄμητον significare *Tempus et Actionem metendi*, ἄμητὸν vero dici τὸν καρπὸν, s. Quodcunque περιερισμῆνον vel ἀμώμενον est: ἄμητὸν etiam χώραν dici debere περισθεῖσαν, neque vero ἄμητον cum Zonara. Idem valet de νν. τρύγητος et τρυγητός. Cf., præter locos e *Suida* petitos, *Hesych.* s. h. v. dicentem, Τρύγητος ὁ καιρός· τρυγητός, ὁ τρύγος, quod vocabulum jam *H. Steph. Thes.* 3, 1678. notavit. *Arcadius Grammaticus ineditus*, quem *Barkerus* mox evulgabit, in loco, quem *Albertius* ad *Hes.* v. Τρύγ. adscripsit: Τρύγητος ὁ καιρός μονογενῆς, τρυγητός δὲ, (ὁ, ἡ, τὸς, τὸ τρυγώμενον." Fr. Aug. Guil. Spohn. ad *Niceph. Blemmidæ* duo Opuscc. Geogr. p. 41. *Lipsiæ*, 1818. The passage of *Arcadius* occurs in p. 81. of my edition, where we have: Τρυγητός δὲ τὸ τρυγώμενον· τοιοῦτον καὶ τὸ ἄμητος καὶ ἄμητός. A transcript of the *Excerpta ex Arcadio*, used by *Alberti*, and preserved in the Remonstrants' Library at Amsterdam, was obligingly made for me by Professor Lennep.

Iam. *Bekker* in his valuable Notes on the *Etym. M.* p. 965. cites from Cod. Par. 2638. 2640. Λέγουσι δὲ τὸ μεις ὁ Ὄρος καὶ Ἀρκάδιος καὶ Εὐδαίμων ἄκλιτον εἶναι. And *Blochius* produces the same words from Cod. Havn. 1971. The passage referred to does not occur in *Arcadius*, but I find in p. 125.: Τὰ εἰς εἰς μονογενῆ ὀξύνονται, μεις ὁ μὴν, κλείς, κτεῖς. Τὸ μέντοι εἰς περισπᾶται ὡς τριγενής.

"*Arcadius Grammaticus*: Κασῆς, τὸ πιλωτὸν ἱμάτιον, περισπᾶται.—*Arcadius*: Τὸ δὲ κάσσος ἀπὸ τοῦ κάσος γίνεται κατὰ πλεονασμὸν τοῦ σ· ἔστι δὲ εἰδὸς τινος ἱματίου οὕτω καλουμένου." *Salmas. Exerc. Plin.* 678. These passages occur in *Arcadius* p. 24.: Τὰ εἰς ἧς δισύλλαβα μὴ ὄντα τοπικὰ ἢ συναλλειμμένα βαρύνονται, ἔχοντα πρὸ τοῦ ἡ σ ἢ ξ, ξέρξης, Χρύσης, κάσης· τὸ μέντοι κασῆς τὸ *πιλωτίον ἱμάτιον περισπᾶται. Τὸ δὲ *κισσῆς (sic) ὀξύνεται, ἐπίθετον: 76. Τὸ δὲ κάσσος ἀπὸ τοῦ κάσος γίνεται κατὰ πλεονασμὸν τοῦ σ· ἔστι δὲ καὶ εἰδὸς τινος ἱματίου οὕτω καλουμένου. *Pilwōtōn* appears to have been tacitly introduced by *Salmasius* for the reading of the

Ms. πιλώτιον. Πιλώτιον is corrected into πηλωτὸν by Is. Vossius ap. Albert. ad Hes. v. Κασσόν. See Mr. Barker's Epist. Cr. ad Boiss. p. 268-9. appended to *Arcadius*.

"*Arcadius Grammaticus*: Καθάπερ οἱ τοῖς αὐλοῖς τὰ τρήματα εὐράμενοι, ἐπιφράττειν αὐτὰ καὶ ὑπανοίγειν, ὅποτε βούλονται, κέρασι τισιν ἢ βόμβυξιν ὑφορκίαις ἐπιτεχνάσαντο, ἄνω τε καὶ κάτω, καὶ ἔνδον τε καὶ ἔξω στρέφοντες. *Lege*, ἢ βόμβυξι καὶ ὑφολμίαις. *Βόμβυξ, Pars tibiæ*, ut et ὑφόλμιον. J. Poll. (4, 70.): Τῶν δὲ ἄλλων αὐλῶν τὰ μέρη γλωττα καὶ τρυπήματα. Καὶ βόμβυκες, ὄλμοι, καὶ ὑφόλμια. Melius tamen legeretur in Polluce, Καὶ βόμβυκος ὄλμοι καὶ ὑφόλμια. Aliarum tibiæ partes esse dicit lingulas et foramina; bombycis vero, genus tibiæ est, ὄλμους et ὑφόλμια. Ut, præter γλωττας et τρυπήματα, in bombyce præterea fuerint ὄλμοι et ὑφόλμια. "Ὀλμος in bombyce videtur esse τὸ στόμα. Nam ὄλμος ἐν ταῖς ὑπογλοτίσιν ἐκατέρωθεν κοῖλον. Forte scr. ap. Hesych. ἐν ταῖς γλωττίσιν, ἐκατέρωθεν κοῖλον. Γλωττίδες sunt *lingulæ tibiæ*. Inde ὑφόλμιον, *Pars sub lingulis*. Idem Hesychius: 'Τρὸλμιον, μέρος τι τοῦ αὐλοῦ πρὸς τῇ στόματι, ἢ αἱ γλωττίδες." [Phot.: "Ὀλμοι καὶ ὑφόλμια" ἐπὶ αὐλῶν. Εὐπολις Φίλοις: 'Ῥέγκειν δὲ τοὺς ὄλμους *οἶμοι τῶν κακῶν. ' *Βόμβυκες*, quæ hic inter *partes tibiæ*, Hesychio exponuntur γένος αὐλῶν, *Ipsæ tibiæ species*; et ap. Eund. in *Iconico Βόμβυξ*, nec enim emendandum puto, est αὐλοῦ εἶδος etiam, et *Etym.* Βομβύκη ὄνομα αὐλητρίδος, παρὰ τὸν βόμβον τῶν αὐλῶν. Καὶ βόμβυξ, αὐλοῦ τι εἶδος: Imo sic J. Poll. ipse infra 4, 82. Τὸ τῶν βομβύκων αὐλημα. "Ὀλμοι vero, *Partes tibiæ*, accedant ad alias ejus vocis signiff., quas attulerunt.' Jung. ad J. Poll. l. c. But, notwithstanding this, the simple and satisfactory conjecture just proposed did not occur to Jung.] "*Idem Arcadius κέρατα* in tibiis comparat notis illis, quibus adspiraciones in vocibus designantur: Ταῦτα οὕτωςι κάκεινοις ὥσπερ κέρατα, τὰ σημεῖα ἐποίησατο τῷ πνεύματι, ἔν τι σχῆμα ἐκατέρωτ' σηµηνάμενος, τοῦτο δὲ ὃν ὥσπερ αὐλῶν εἰκόδς, ὅπερ ἔνδον καὶ ἔξω στρέφων ἐπιφράττειν καὶ ὑπανοίγειν τὸ πνεῦμα ἐδίδαξεν. Videntur esse *pauilli cornei*, quibus *immissis foramina tibiæ obturabantur*, iisdemque *exemptis aperiebantur*: ut in imaginibus tibiæ, quæ in antiquis monumentis insculptæ visuntur, etiam nunc apparet. Quintil.: Nam *tibiæ eodem spiritu accepto, aliæ clausis, aliæ apertis foraminibus, aliæ satis purgata, aliæ quassæ sonitum reddunt*. Ibid.: *Illa verò jam pene apertis, ut ajunt, tibiis*. Acutius sonabant, quæ apertis; gravius, quæ clausis foraminibus inflabantur. Ideo antiquius rudi adhuc musica *sinistræ tibiæ* plura foramina quam *dextræ* habebant." Salmas. Exerc. Plin. 84. As these passages, quoted by Salmasius from *Arcadius*, do not occur in the work published by me under his name, it is

a question of some little moment, from what other work of *Arcadius* these passages were extracted?

"*Πάνθη* videtur appellatus quasi *Πανὸς θῆρ*, *Panis fera*; quia in deliciis *Pani* et *Baccho*, ut *lynce*s et *tigre*s: *πάνθη*, ut **σατυρόθη*. *Arcadius Grammaticus*: *Καὶ τὸ πάνθη καὶ σατυρόθη ἀπὸ μονοσυλλάβων*. In scenis veterum versatilibus semper ante *Bacchi* pedes fingebatur parva panthera." *Salmas.* l. c. 149. In *Arcadius* p. 20. it is printed *σατυρόθη* by a mistake either of the press, or in the transcript, or in the original Ms.

"*Ζεύς* *Æolibus*, qui diphthongos dividebant, *Ζῷς*, ut *παῖς*: tum inserto digammate *Ζεβύς*: inde Lat. *Jovis*. Ut *ζυγὸν*, *jugum*. *Joupater* prius dicebant pro *Jovis pater*: ut *Jouglans*, pro *Jovis glans*. At genitivus *Διδς* ex antiquo *Δίς*. *Arcadius*: *Ῥῆν*, τὸ *θρέμμα*. *Δίς*, *Διδς*, ὁ *Ζεύς*. Hinc Lat. *Diespiter* pro *Dispiter*, *Δίς* *πατήρ*. *Jovis* ex *Ζῷς* vel *Ζεβύς*." *Salmas.* l. c. 423.¹ In *Arcadius*, p. 124. the passage stands thus: *Πᾶν ὄνομα μονοσύλλαβον εἰς ᾗ λῆγον ἄρσενικὸν καὶ θηλυκὸν ὀξύνεται*, *Πᾶν ὁ δαίμων*, *ἄν*, *κύριον*, *Ζῆν*, *μῆν*, *χῆν*, *ῤῆν* τὸ *θρέμμα*, *χωρὶς τοῦ θῶον* (sic,) *θῶντος*, *κύριον*. *Τὰ εἰς ις μονοσύλλαβα ὀξύνεται*, *ἴν*, *ἴς*, *ῤίς*, *ῤῖν*, *λίς* ὁ *λείων*, *τίς*, *ὑπερ συστέλλει τὸ ἤ* *Δίς*, *Διδς*, ὁ *Ζεύς*.

"*Schol. Aristoph. Av.* adjicit (*φορβειᾶν*) per « diphthongum scribi, et *ἔξυτώνης* *Herodiano* placere. Idem placet et *Arcadio Grammatico* *περὶ Προσφῃδίας*, cujus hæc verba sunt: *Τὸ δὲ παρειὰ καὶ φορβειὰ, καὶ φορειὰ ὁ βόρβορος, καὶ ἀρειὰ ἡ ἀπειλή, ὀξύνονται*. Vides *φορειᾶν* exponi *βόρβορον*. Inde Lat. *Foria* ap. *Nonium* de stercorebus liquidioribus. Sane *φέρεισαν γαστέρα* et *φορὸν* *Græci* dicunt, *quæ solutior est*. Ah eadem origine est et *φορῦτος*, et *φορύσσειν*, quod est *Inquinare*. Inde *confortiare* ap. *Pomponium* l. q. *concacare*: *Confortiasti me*, *Diomedes*. Sic enim ap. *Nonium* leg." *Salmas.* l. c. 585. The learned Critic here cites *Arcadius's* Work under the title *περὶ Προσφῃδίας*. The passage cited occurs in p. 98. and just as it is cited. But in Cod.

¹ "What a *Βετραχομνομαχία* and hot skirmish is between *Ξ* and *Τ* in *Lucian*! How do *Grammarians* hack and slash for the genitive case in *Jupiter*, whether *Jovis* or *Jupiteris*! How do they break their own pates to save that of *Priscian*! *Si foret in terra, rideret Democritus*. Yea, even among wiser militants, how many wounds have been given, and credits slain for the poor victory of an opinion, or beggerly conquest of a distinction! *Schollers* are men of peace; they bear no arms, but their tongues are sharper than *Actius* his razor—their pens carry farther, and give a louder report than thunder; I had rather stand in the shock of a *basiliaco*, than in the fury of a merciless pen." *Sir Thomas Browne's Religio Medici*, p. 136. Ed. 1645.

2603. we have : Τὸ δὲ παλαιά, καὶ φορεῖα τὸ βούρκος, καὶ ἀραιά κ. τ. λ. “Βούρκα, βούρκος, *Limus, non quilibet, sed qui jam putrescenti aquæ maceratus pessimam exhiat merphitim*, ita Allat. de Opinat. Gr. n. 12.” Ducang. Gloss. M. et I. Gr. p. 222. See Schneider’s Gr. and German Dictionary in the word *Φορεῖα*, where *Arcadius* is cited. “Certe μονῶψ Græcum est, ut et μονῶψ de eo, qui unum tantum habet oculum. *Arcadius Grammaticus* : Μονῶψ, ὁ μὺς ὀφθαλμοὺς ἔχων, μονῶψ ὁ μονόφθαλμος, κελαινῶψ, τυφλῶψ.” Salmas. l. c. 588. The words of *Arcadius* p. 94. are these : Τὰ μέντοι ἐπιθετικά ὀφθαλμοῦς, ὑπεσταλμένων τῶν ὑποπεπτακόντων κυρίοις, ἢ τῶν ἰδιαζόντων, μονῶψ ὁ μονόφθαλμος, κελαινῶψ, τυφλῶψ. Τὸ δὲ ἐλικῶψ καὶ μύκῶψ, ὁ μὺς ὀφθαλμοὺς ἔχων, βαρύνεται, ὥσπερ τὸ Κύκλῶψ καὶ κέκρῶψ ὁ δόλιος, καὶ Ἰῶψ ὁ Κυνικός.

“*Philemon. Lex.* : Ἐρωτύλος ὑποκοριστικῶς, ὁ ἐρωτικὸς, καὶ οὐ κύριον. Καὶ Ἰτυλὸς Παῖδ’ ὀλιφυρομένη Ἰτυλον, (Od. T. 522.) Παροξύνονται δὲ τὰ τοιαῦτα, ὅσον ἐρωτύλος, Αἰσχύλος, *Ἐρμύλος, *Σιμύλος πλὴν τοῦ Ὀξύλος καὶ Ἰτυλος. Cod. ubi vis Ἰτυλλος. Hinc autem corrigas *Arcad. de Acc.* 56, 11. : Αἰσχύλος, *Ῥωμύλος σεσημειῖται τὸ αἰτύλος καὶ Ὀγκυλος, qui jam ex lin. 25. Τὸ δὲ ἄξυλος καὶ Ὀξύλος κύρια ὄντα τοῖς προσηγορικοῖς κατὰ τὸν τρόπον, (f. τὸν αὐτὸν τρόπον,) ἠκολούθησαν, emendandus fuisset. Etiam lin. 3. pag. seq. male ἰστυλος pro Ἰτυλος editum.” Osann. ad *Philemon. Lex.* p. 55. See *Etym. M.* v. Ἀγκύλος, and the *New Gr. Thes.* in the same word.

“*Grammaticorum commentum videtur, εὐοῖ ex Dorico εὔοι pro εὔσοι ortum esse, quo explicarent illud εὐοῖ Βάκχῃ. Caret id difficultate, si εὔοι initio dictum putabimus, imperativo Dorico, i. e. εὐάζε. Greg. Cor. de Dial. Dor. s. 24. Τὸ δίδου δίδοι λέγουσι, καὶ ἄλλα, ὁμοίως τοῖς τρίτοις προσώποις τῶν εὐκτικῶν τὰ δευτέρα πρόσωπα τῶν εἰς οὐ προστακτικῶν ἐκφέροντες. Id deinde facile potuit in interjectionem abiye, posteriore syllaba circumflexa, ut præcipit *Arcadius* p. 183. et *Regulæ Prosodicae* a me editæ p. 460.” Hermann. ad *Soph. Trach.* 218. p. 49. The language in several of these *Regulæ* so corresponds to the language of *Arcadius*, that we must suppose both writers to have drawn from one common source.*

Steph. Byz. Αἰγόσθυνα, πόλις Μεγαρίδος, ——— Ἀρκάδιος δ’ Αἰγιοσθίνειαν αὐτὴν φησι, καὶ Φωκίδα πόλιν. Λυρνάτια, ——— Ἀρκάδιος δὲ διὰ τῆς αἰ διφθόγγου. It appears from the Index of the Authors quoted by Steph. B., which is subjoined to Abr. Berkelius’s Edition, that *Arcadius* is thus quoted by Steph. B. in other places, without any specification of the particular Work referred

to. In all probability they are taken from his *Ὀνομαστικόν*. But his Work entitled *Ὀρθογραφία* is cited by Steph. B. v. "Ἀκτία : Ἀρκάδιος δ' ἐν τῇ Ὀρθογραφίᾳ φησὶν, Ἀκτία καὶ ἡ πόλις, καὶ ἡ ἐορτή. Ἀλλ' ἡ μὲν ἐορτὴ βαρύνεται, τὰ Ἀκτία ἡ δὲ πόλις λέγεται οὐδετέρως, τὸ Ἀκτιον. "Jure meritoque *Arcadius* a Steph. B. reprehenditur; nam oppidi nomen, uti jam probavimus, neque a Gr. neque a Lat. Auctoribus feminino genere usurpatur. *Arcadii Grammatici* præstantissimi opus etiamnum hodie ineditum in Europæ Bibliothecis latet, et sæpiissime a Salmasio, Vossio, aliisque VV. DD. allegatur." Berkel. But this Editor is mistaken in supposing that the Work, quoted by Salmasius, Vossius, and others, is the *Ὀρθογραφία*, because it is invariably the Book de *Accentibus* edited by me.

"*Arcadii Grammatici Glossæ Mss.*, quas cel. P. Burmanno Secundo debeo acceptas: *Ὀκταλλος*, ὁ ὀφθαλμὸς παρὰ Βοιωτοῖς. Ceteri enim Dorienses *oculos ὀπτίλους* vocabant: Albert. ad Hes. vv. *Ὀπτίλοι, Ὀκλον*." Koen. ad Greg. Cor. 580. "Idem — liber, quem Bibliothecæ Parisinæ Cod. 2102. aliquæ tenent hoc titulo inscriptum: Ἀρκადίου περὶ Τόνου τῶν ὀκτῶ Μερῶν τοῦ Λόγου κ. τ. λ. Nonnulla ex eo excerpta Villos. Ep. Vinar. p. 115. sqq. evulgavit, *Peregrini est pretii*; interdum tamen, perinde ut *Epimerismi Pseudo-Herodiani*, nonnullius utilitatis." [Here I beg leave to differ from the accomplished Critic.]

"Locus a Koenio citatus reperitur in libro 6. περὶ τῶν εἰς βος, εἰς γος καὶ τῶν καθ' ἑξῆς μέχρι τῶν εἰς μος. Ibi hæc legas [p. 54.]: Τὰ εἰς ἄλλος τρισύλλαβα μὴ ἔθνικα προπαροξύνεται, κρύσταλλος, κιάλλος (sic,) *ὀκταλλος ὁ ὀφθαλμὸς παρὰ Βοιωτοῖς; τὸ δὲ Τριβαλλὸς ἔθνικόν, καὶ τὸ *προβαλλὸς ἡ ἀσπίς ἐξυνόμενον. (Hesych. Πρόβαλος, ἀσπίς.) Idem *Arcadius*, qui dicitur, commemorat etiam vocem ὀπτίλος, aut potius ὀπτίλλος. In eodem enim libro [p. 54.] hæc tradit: Τὰ εἰς ἄλλος *πολυσύλλαβα, ὅποιᾳ φωνῇ πηγαλήγει πλὴν τοῦ α, προπαροξύνεται, Μάρκελλος, [in the printed copy Μύσκελλος precedes Μάρκελλος,] Κύριλλος, Σόφιλλος, Δόριλλος; τὸ δὲ ὀπτίλλος παροξύνεται, καὶ τὸ νεογιλλὸς ἔχει θηλυκόν. Postrema si recte intelligo, loquitur Gramm. de adj. νεογιλλός, ἢ, ὄν: vide de νεογιλλός, aut potius νεογιλός, præter T. H. ad Lucian. 1, 180. Pierson. Verisim. 234. Eadem vox vindicanda Alciphroni 1, 27. Τί γάρ οὐ τῶν ἐμῶν λαβούσα ἔχεις; οὐ σῦκα; οὐ τυρὸν ἐκ ταλάρων; οὐκ ἀλεκτορίδων ζεύγος κ. τ. λ. Post ταλάρων enim e Codd. Par. inserendum, οὐκ ἔριφον νεογιλόν." Bast.

E. H. BARKER.

Thetford, Nov. 1822.

A PLAN

For Translating Languages, without Study, or any previous Acquaintance with them. BY HENRY MATTHEWS.

AN opinion has been entertained by some learned men, in different ages, that the knowledge of overcoming the difficulties of languages would be one day accomplished; and others have thought it possible to contrive, or create, a general or universal language. Several ingenious plans have been suggested for the support of foreign correspondence, by means of a general or universal character; but, in all these, there is much to be acquired and remembered, as well as a thorough acquaintance with the principles of grammar. Unless a plan be devised to be comprehensible by the person who can merely read, as well as by the scholar, the sale of such a work would not be sufficiently extensive to justify the expense. A system fully suitable has been conceived, which, by a simple arrangement, will obviate every difficulty.

The dictionary now proposed will enable persons to correspond with foreigners, of whose language they have no knowledge; and to translate, freely, every species of their literature.

Any two persons possessing this dictionary may carry on a private correspondence, which cannot be comprehended by those who have even access to the same dictionary.

In whatever language this plan is first published, that will become the universal language, or the one to which all others will refer, and from which they will enrich and enlarge the scope and capacity of expressing ideas.

By this dictionary, it will be only pastime for children to translate English works into the languages of *India* and *China*, and their works into our own. In fact, it will unlock the knowledge of the world, and communicate it to all, the most uninformed as well as the profoundly learned.

In addition to these peculiar advantages, it will answer all the purposes of any other dictionary.

In order to ensure general acceptance, this proposed work should be rendered the most complete vocabulary of words and significations which the learned can devise. All the words in the English language should be carefully arranged, with a strict regard to the following rule: all the words which have more than one meaning, repeated as many times as there are significations. For instance, in the common dictionary the words and significations would sometimes stand thus:

Til'ler, *s.* a ploughman; handle of a rudder.

But, in this dictionary, it must be repeated thus :

1. Till'er, *s.* a ploughman.
2. Till'er, *s.* a handle of a rudder.

When thus arranged, every word, or, (more properly,) every signification contained in the English language is to be numbered, and the same number placed against the like word or signification in every language to which the plan may be extended.

The idea of numbering words in each language has occurred to others. But here the difficulty commences, for which, hitherto, no practical remedy has been discovered : it is meant, for the difficulty of reference, which arises from every language differing in order or arrangement of words. Every vocabulary, except the English, would be so deranged by placing words in numerical order, that persons accustomed to refer by sound would not be able to find the word wanted, or the number of that particular word, in a numerical vocabulary. To make this plan extensively useful, every language, except the English, must have two vocabularies ; one arranged in numerical, and the other in alphabetical order.

The English interpreting dictionary will be both alphabetical and numerical, in one and the same book. This advantage can only fall to the language that first adopts the plan.

Universal Numbers.	Words.	Explanation.
English {	1	Aba'eot, <i>s.</i> an ancient kind of a crown.
	2	Ba'al, <i>s.</i> a Cananitish idol.
	3	Cuba'l, <i>s.</i> private juuto, an intrigue.

The form in which foreign vocabularies must be printed, to correspond with the above, follows :

No. 1.			No. 2.		
Numerical Vocabulary.			Alphabetical Vocabulary, in which the universal number of each word will appear, but not in numerical order.		
Number.	Word.	Explanation.	Word.	Explanation.	Universal Number.
1 . . .	Y—	.....	A—	.....	4379
2 . . .	K—	.....	B—	.....	472
3 . . .	C—	.....	C—	.....	7316
4 . . .	M—	.....	D—	.....	25

The way in which communication can be made with languages using an unknown character.

In those languages in which the common Arabic numeral is not

used or known, the characters by which they express numbers may be placed beyond the Arabic characters, thus :

$$\left\{ \begin{array}{l} 1 \alpha' \dots\dots\dots \\ 2 \beta \dots\dots\dots \\ 3 \gamma \dots\dots\dots \end{array} \right.$$

In order to be understood by a foreigner, a person first writes a letter in his own language. He then refers to Book No. 2. for each word : there he finds its number. This number he places

273
over it, thus ; or he may send the numbers only ; the significations against which being the same in all languages, such letter can be understood in all languages, by means of their numerical vocabulary, No. 1.

If a person write to a foreigner who, he thinks, has not an interpreting dictionary, he may himself translate it, before he sends it, by the same means.

A person wishing to interpret a foreign book, refers to vocabulary, No. 2, of that language, for each word ; the number of which, in his own numerical vocabulary, No. 1, gives him its meaning.

It will be perceived, that this plan will give a literal translation, not of sentences, but of single words, or their significations ; so that sometimes the words will not stand exactly in the same order in which a native would have placed them. However, they never can be so far out of place as that the proper idea can be lost. To translate a foreign book by this means, fit for the public eye, it will be proper to revise each sentence, and place the sense in words which flow most easy, in the same way that all other kinds of translations are given.

The way in which an endless variety of plans for private correspondence may be carried on from this dictionary, is simply for any two persons to agree what letter or private mark they will substitute for each numeral.

For instance, the following marks,

o () ^ & I √ v — .

may be called, 1 2 3 4 5 6 7 8 9 0

If the work now proposed were only an abridgment of a dictionary that could not be of general use, or were it to occupy considerable time in learning, some doubt might be entertained of its general acceptance ; but when it is remembered, that it is a complete dictionary, in the different languages in which it is published, no doubt can possibly remain.

Although this work will be found useful to the learned in languages, yet *that* is not the principal proposed end : if it had been, the variations in verbs, persons, tenses, and genders, might have been distinguished by particular characters placed before or after them, and thus the bulk of the work much compressed. But to

attain a knowledge of these abbreviations, would be nearly as difficult as learning a system of short-hand, or acquiring a new language; after which, their writing could only be understood by those acquainted with this plan. This work will widely differ from any thing that has hitherto been suggested for the accomplishment of this desirable object. It may be properly called a dictionary of significations or single ideas; and will show by what character, word, or words, each signification is expressed, in every language into which the plan may be translated. After all the significations the English language is capable of expressing are properly arranged, the learned in languages will be consulted, to ascertain what foreign words there are capable of expressing ideas which cannot be properly expressed by the English language. With these, our language, already rich, may still be more enriched. When this work is so completed, all these significations, however they are expressed, whether by a letter, a word, or by several words, must then be numbered: the English language will become as fixed as a dead language. The poorer languages, and those which are but little better than dialects, will be enriched from this fixed source, all their deficiency being supplied with English.

The facilities which this plan will certainly afford to the learner are so great, that, after it is published, no one will ever study a foreign language without it. Its usefulness as a school-book will readily be admitted; for by it the younger scholars, while they are learning to spell, will acquire a very considerable knowledge of grammar, of ready writing, of a correct pronunciation, and of a foreign language. All these kinds of knowledge, together with the habit of application, will simultaneously be acquired by simply learning to spell and read by this book. Let it be supposed that a given number of scholars of one class, two of whom stand up to read, one with the English, the other with the French dictionary on this plan: the boy with the English book pronounces distinctly a word, which all write down: the boy with the French dictionary then reads the corresponding word in the French, having first acquired the proper pronunciation of all the words he is to read for that exercise: this French word each boy writes against the English. By writing from the ear, the proper sound of letters, both English and French, will be more correctly acquired; and all those words, which are wrongly spelled, will have to be written again and learned by heart.

The same scholars being sometimes readers, sometimes writers, will not only gain the habit of pronouncing and writing correctly, but, by constantly reading in a book in which the different parts of speech are so fully expressed, they will become great proficients in an essential branch of grammar, before they know that they have begun to study grammar at all. It therefore must recommend itself as a school-book.

If the managers of respectable schools would subscribe for six copies only, and intelligent parents and guardians of youth for only one, a means would thus be afforded for carrying into effect a work which will, perhaps, prove not less happy in its future consequences than the art of printing itself. It will take the light from under the bushel, and place it where its congenial beams will enlighten the whole world. For by rendering translation a pleasing exercise for children, their amusements will contribute to strengthen their understandings, by translating and then correcting the uncouth words which will sometimes appear in literal translations.

The facilities which this plan will afford to merchants, by enabling them to correspond with foreigners, are so great, that it is presumed no English merchant will neglect to patronise it.

The philanthropist, the patriot, the philosopher, and the Christian, now hail knowledge as the cure for all the calamities of suffering nature. Through the gloom of the middle ages, when the horrible reign of inquisitorial darkness overwhelmed the world, this was not the case; but now another spirit is gone forth, ignorance must fly, and knowledge be triumphant over the whole earth. The philanthropist has discovered that to ignorance the cells of our prisons are indebted for their inhabitants. The patriot asserts, that the enemies of law and good order are seldom to be found among the educated. Those who are taught how beneficial reflection is, know that no policy exceeds honesty. And the religious are aware that, when mankind have sufficient light to discover that God is really love, they will love him; and, loving him, they will work no ill to their neighbour. Those who do indeed think that light and knowledge will do evil to mankind at large should use all means to suppress this work. But if any think that light will effect more good than evil, such, no doubt, will exert themselves to obtain subscribers, and co-operate in producing that good.

The very few superfluous words, such as the double negative in the French, &c. can, at first sight, be discovered by a common capacity, and struck out, or supplied, as may be required. The verbatim translation of the first Psalm, from an old French Bible, is furnished as an example, which will apply equally to all languages, and show how near perfection this plan may be brought, if placed under the superintendence of the learned. Public approbation, however, will be first ascertained, as it will not be brought forward unless it can be done in a style that will not disgrace the republic of letters.

This article is published merely to secure the copy-right; and if literary gentlemen will condescend to usher it into the world, or notice it in any way, and likewise receive subscribers' names, they will confer an obligation on its author. It is not his present intention expensively to advertise, until the opinion of men of letters is ascertained. Two or three, of superior talents, have expressed

220 *A Plan for Translating Languages, &c.*

their pleasure at the ingenuity, importance, and simplicity of the plan; and they strongly recommend its publication.

The work, in English, may be completed in three volumes. Its powers may be judged by only leaving out the few small words within the parentheses, in the following example.

PSEAUME I.

- 2 3 4 5 6 7 8 9 10 11 12
1. O ^{quē} bien-heureux est le personnage qui ne chemine point
13 14 15 16 17 18 19 20 21 22 23 24 25 26
suivant le conseil des méchants, et qui ne s'arrête point au train des
27 28 29 30 31 32 33 34 35 36 37
pêcheurs, et qui ne s'assied point au banc des moqueurs;
38 39 40 41 42 43 44 45 46 47 48 49
2. Mais duquel le plaisir est en la loy de l'Eternel, tellement
50 51 52 53 54 55 56 57 58.
qu'il médite jour et nuit en sa loy.
59 60 61 62 63 64 65 66 67 68 69 (70
3. Car il sera comme un arbre planté près des ruisseaux d'eaux
70) 71 72 73 74 75 76 77 78 79 80 81 82
courantes, qui rend son fruit en sa saison, et duquel le feuillage
83 84 85 86 87 88 89 90 91 92 93 94 95 96
ne flétrit point: et ainsi tout ce qu'il fera viendra à bien.
97 98 99 100 101 102 103 104 105 106 107 108
4. Il n'en sera pas ainsi des méchants: mais ils seront comme de
109 110 111 112 113 114 (115)
la balle que le vent chasse au loin.
116 117 118 119 120 121 122 123 124
5. C'est pourquoi les méchants ne subsisteront point en
125 126 127 128 129 130 131 132 133
jugement, ni les pêcheurs en l'assemblée des justes;
134 135 136 137 138 139 140 141 142 143 144 145
6. Car l'Eternel avoue le train des justes, mais le train des
146 147
méchants périra.

PSALM I.

- 2 3 4 5 6 7 8 9 10 11 12
1. Oh! how very happy is the person who (not) walks not
(13) 14 15 (16) 17 18 19 20 21 22
according to the counsel of the wicked, and who (not) himself stops
23 (24) 25 26 27 28 29 30 31 32 33 (34) 35
not in the way of sinners, and who (not) himself sits not on the seat
(36) 37
of the scorers.

- 38 (39) 40 41 42 43 44 45 46 47 48 49 50
 2. But of whom the pleasure is in the law of the Lord, so that
 51 52 53 54 55 56 57 58 .
 he meditates day and night in his law.
 59 60 (61) 62 63 64 65 66 67 68 69 (70
 3. For he shall be as a tree planted near the rivers of waters
 70) 71 72 73 74 75 76 77 78 79 80 81 82
 flowing, which yields its fruit in its season, and of which the leaves
 83 84 85 86 87 88 89 90 91 (92) 93 94 95
 (not) wither not; and thus all that which he shall do will come to
 96
 good.
 97 98 (99) 100 101 (102) 103 104 105 (106)
 4. It (not) shall be not thus of the wicked; but they shall be
 107 108 109 110 111 112 113 114 115
 like unto the chaff which the wind driveth far.
 116 117 (118) 119 120 121 (122) 123 124
 5. That is for which the wicked (not) shall subsist not in
 125 126 127 128 129 130 131 (132) 133
 judgment, nor (the) sinners in the assembly of the righteous.
 134 135 136 137 138 139 (140) 141 142 143 144
 6. For the Lord owneth the way of the righteous, but the way
 of the wicked shall perish.
 (145) 146 (147)

The names of those who wish to take one or more copies, will most likely be received by the publishers of the works which kindly condescend to notice the plan.

If public approbation is thus made to appear, the work will be carried on without delay.

It is requested that all communications made be post paid.

In DEMOSTHENEM Commentarii JOANNIS SEAGER, Bicknor Wallicæ in Com. Monumethiæ Rectoris.

No. III.—[Continued from No. LIII. p. 53.]

PRO CORONA. p. 278. l. 5. μετὰ ταῦτ' εὐθὺς ὁ Φίλιππος δύναμιν συλλέξας καὶ παρελθὼν ὡς ἐπὶ τὴν Κιββάλαν, ἰβρῶσθαι φράσας πολλὰ [καὶ] Κιββαλοῖς καὶ Λοκροῖς, τὴν Ἐλάττιαν καταλαμβάνει.

ἔρρῶσθαι φράσας πολλά καὶ Κιρραίοις καὶ Λοκροῖς] “Cum interea Cirrhæis et Locrensibus multa ad salutem spectantia dixisset!” Par nobile, Foulkes et Freind.—ἔρρῶσθαι φράσας πολλά, est, Cum multam salutem dixisset. Having bid a long farewell.—Ego vero multam salutem et foro dicam et curiæ. Cicero. Ad Div. vii. 38. πολλά εἰπόντα χαίρειν τῷ ἀληθεῖ. Plato. Phædr. p. 212. l. 23. ed. Basil prim.—ἔρρῶσθαι πολλά τοῖς νόμοις εἰπών. Demosth. In Midiam. p. 526. l. ult. ΤΟ ΓΟΤΝ ΜΑΚΡΑΝ ΧΑΙΡΙΕΙΝ ΦΡΑΣΑΙ, ΤΟ ΜΗΚΕΤΙ ΦΡΟΝΤΙΕΙΝ δηλοῖ. Lucian. Pro laps. int. salut. p. 519. ed. Salmur.

Pro Corona. p. 307. l. 3. τί γὰρ νῦν λέγεις οἷα ἐχρῆν πράττειν, ἀλλ’ οὐ τότ’, ὃν ἐν τῇ πόλει, καὶ παρῶν, ταύτ’ ἔγραφες, εἰπερ ἐνεδέχετο παρὰ τοὺς παρόντας καιροὺς ἐν οἷς οὐχ ὅσα ἐβουλόμην, ἀλλ’ ὅσα δοίη τὰ πράγματα, ἴδει δέχασθαι. Post ἐνεδέχετο subaudiendum πράττειν.—παρὰ τοὺς παρόντας καιροὺς construenda sunt cum ἔγραφες, subdistinctione ideo ab ἐνεδέχετο separanda. Hæc propterea moneo, quia Foulkes et Freind verterunt, “Quid enim nunc dicis quod fieri olim oportebat? et cur non potius, cum in civitate esses, ista tunc temporaria, si tibi ita licuisset, decrevisti?”

Pro Corona. p. 307. l. 6. ὁ γὰρ ἀντωνούμενος, καὶ ταχὺ τοὺς παρ’ ἡμῶν ἀπελαυνόμενος προσδεξόμενος, καὶ χρήματα προσθήσων, ὑπῆρχεν ἔτοιμος. “Is enim in pronitu erat, qui et contra nos licitationes faceret, iisque qui a nobis ejecti erant hospitium praberet, et pecunias insuper daret.” Foulkes et Freind. Quasi de exilibus agatur! τοὺς ἀπελαυνόμενους, Thebanos significat, ab Atheniensium Societate conditionibus iniquis abactos.

Pro Corona. p. 313. l. 20. φέρε δὴ καὶ τὰς τῶν λειτουργιῶν μαρτυρίας, ὧν λαλειτούργηκα, ὑμῖν ἀναγνῶ πάσας. Mallet ἡ ἀναγνῶ in persona tertia. patet enim ex l. 26, [ΛΕΓΕ τὰς μαρτυρίας,] Oratorem ipsum testimonia non recitaturum fuisse.

Sequitur παρανάγνωθι δ’ ἡμῖν καὶ σὺ τὰς ῥήσεις, ἃς ἐλυμήνω. Which you murdered. “They took frequent occasion to use hard words, that they might show a politeness in murdering them.” Addison, Spect. No. 45.

[This sense of the verb, To murder; viz. To mar by bad execution, pronunciation, representation, &c. is omitted even in Mr. Todd’s edition of Dr. Johnson’s dictionary. The defect is supplied in my Supplement to that work, sold by Rodwell and Martin, Bond Street.]

Pro Corona. p. 324. τοὺς ὑπάρχοντας ἕκαστοι πολίτας ἐξαπατῶντες καὶ διαφθείραντες, ὥς δούλους ἐποίησαν. θετταλοῦς Δάσχος, Κινίας, Θρασυδάμης. ἀρκάδας Κερκιδᾶς, Ἰερώνυμος, Εὐκαλπίδας. ἀργεῖους Μύρτις, Τυλάδαμος, Μνασίας. ἡλείους Εὐξίθεος, Κλειότιμος, Ἀρίστειχος. μεσσηνίους οἱ Φιλιάδου τοῦ Θεοῦς ἰχθεοῦ παῖδες, Νέων καὶ Θρασυλόχους. σι-

κυσανίους Ἀρίστρατος, Ἐπιχάρης. κορινθίους Δειναρχος, Δημάρατος. μεγαρέας Πτοιδωρος, Ἐλιξος, Πέριλλος. θηβαίους Τιμόλαος, Θεογείταν, Ανεμοίτας. εὐβοέας Ἰππαρχος, Κλείταρχος, Σωσίστρατος. ἐπιλείψει με λέγοντα ἢ ἡμέρα τὰ τῶν προδοτῶν ὀνόματα.

Imitatus est Cicero, In Verr. lib. iv. cap. 26. "Attalus, homo pecuniosus Neti: Lyso Lilybæi: Critolaus Ennæ: Syracusis Aschrio, Cleomenes, Theomnastus: Elori Archonides, Megistus. vox nie citius defecerit quam nomina."

De FALSA LEGATIONE.—Argumenti vice fungatur ἀνακεφαλαίωσις Oratoris ipsius, p. 442. l. 23.—vel p. 235. et seqq. Pro Corona.

De Falsa Leg. Argum. 2. p. 334. l. ult. Ἀριστοῦδης δὲ, καὶ Νεοπτόλεμος ὑποκριταὶ τραγωδίας ἐτύγχανον. De hoc Neoptolemo, in Oratione.

De Pace. p. 58.—κατιδὼν Νεοπτόλεμον, τὸν ὑποκριτὴν, τῶ μὲν τῆς τέχνης προσχέματι τυγχάνοντ' ἀδείας, κακὰ δ' ἐργαζόμενον τὰ μέγιστα τὴν πόλιν, καὶ τὰ παρ' ὑμῖν διοικοῦντα Φιλίππῳ καὶ πρυτανεύοντα, παρελθὼν εἶπον εἰς ὑμᾶς.

De Falsa Leg. Argum. 2. p. 336. l. 18. Ἰστίον δὲ, ὅτι Δημοσθένης οὐκ ἀπῆλθεν ἐν τῇ δευτέρᾳ πρεσβείᾳ διὰ τοιαύτην πρόφασιν ἀπελθὼν γὰρ, κ. τ. λ.

Hunc locum corruptum esse, orationis ipsius lectoribus manifestum erit.

"Τὸ οὐκ delendum esse constat, quod [pag. 394.] ipse Auctor ait, se ad redimendos captivos denuo cum legatis ivisse." Wolf. —" — liquet negativam istam particulam in omnibus codd. tam scriptis quam prelo excusis, (solo Reg. a forte excepto) solenniter et obstinate exstare, atque ea quidem constantia, ut cedere velle non videatur." Taylor.

Restituendum puto,—ὅτι Δημοσθένης οὐκ ἂν ἀπῆλθεν ἐν τῇ δευτέρᾳ πρεσβείᾳ, Εἰ ΜΗ διὰ τοιαύτην πρόφασιν. Firmant hanc emendationem loci isti orationis: ἐπειδὴ δὲ ἀφικόμεθα εἰς Ὀρεδὸν—&c. Secunda legatione scilicet p. 389. l. 25. ὃν τοίνυν χρόνον ἡμεν ἐκεῖ καὶ καθήμεθ' ἐν Πέλλῃ—&c. eadem legatione. p. 393. l. 9.—τούτοις ἀμολογήκειν ἤξειν, οὓς ἐλυσάμεν.—ἐπεὶ, Εἰ ΜΗ διὰ τὸ τούτους βούλεσθαι σῶσαι, ἐξώλης ἀπολοίμην, καὶ προύλης, εἰ καὶ προσλαβὼν γ' ἂν ἀργύριον πάνυ πολὺ, μετὰ τούτων ἐπρέσβευσα. p. 395. l. 6.

De Falsa Legatione.—"Multæ sunt ejus totæ orationes subtiles, ut contra Leptinem: multæ totæ graves, ut quædam Philippicæ: multæ variæ: ut contra Æschinem, falsa legationis: ut contra eundem pro causa Ctesiphontis." Cicero. Orat. cap. 31.

De Falsa Legatione. p. 353. l. 24. ὁ τοίγυν μέγιστον ἀπαντων

ὁ γὰρ εἰς τὴν προτέραν γράψας ἐπιστολὴν, ἣν ἠνέγκαμεν ἡμεῖς, ὅτι ἔγραφον δ' αὖν, καὶ διαβρήδην, ἥλικα ὑμᾶς εὖ ποιήσω, εἰ εὖ ᾔδειν καὶ τὴν συμμαχίαν μοι γενησομένην, γεγονυίας τῆς συμμαχίας, οὐ φησιν εἰδέναι, τί αὖν χαρίσαιοτο.

Abundat ὅτι. sunt enim ἔγραφον δ' αὖν ——— γενησομένην, ipsa Philippi verba. Sic in Evang. Matth. xiii. 11. ὁ δὲ ἀποκριθεὶς, εἶπεν αὐτοῖς, "ὍΤΙ ὑμῖν δίδεται γινῶναι τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν. et sexcentis aliis locis.

De Falsa Legatione. p. 353. l. 27. οὐ φησιν εἰδέναι, τί αὖν ποιῶν χαρίσαιοτο, οὐδὲ ἂν αὐτὸς ὑπέσχετο. τοῦτο γὰρ ᾔδει δηλονότι, εἴπερ μὴ ἐφενάκιζεν ὑμᾶς.

Foras. οὐδὲ ἂν οὗτος (Æschines scilicet) ὑπέσχετο. Promisit Æschines, a Macedonia reversus, Philippum multis rebus Atheniensibus gratificaturum esse. illæ res igitur saltem, nisi Atheniensibus verba dedit, Philippo probe cognitæ fuerunt. εἶπε δὲ (Æschines) τοιοῦτους λόγους, καὶ τηλικαῦτα καὶ τοσαῦτα ἔχοντας ἀγαθὰ, ὥσθ' ἅπαντας ὑμᾶς λαβὼν ᾔχετο. ἔφη γὰρ ἤκειν πεπεικῶς Φίλιππον πάνθ' ὅσα συμφέρεи τῇ πόλει, καὶ περὶ τῶν ἐν ἀμφικτύοσι, καὶ περὶ τῶν ἄλλων ἀπάντων. p. 347. l. 8. seqq.

De Falsa Legat. p. 355. l. 25. ἐπαναστὰς δὲ ὁ Φιλοκράτης μάλα ὑβριστικῶς, οὐδέν ἴστιν, ἔφη, θαυμαστόν, ὡς ἄνδρες Ἀθηναῖοι, εἰ μὴ ταυτὰ ἐμοὶ καὶ Δημοσθένει δοκεῖ. οὗτος μὲν γὰρ ὕδωρ, ἐγὼ δὲ οἶνον πίνω.

Si locum hunc legere potuisset poëta nostras Gay, vix, puto, eloquentiam Demostheuis caluissae mero affirmasset.

"thou—with eloquence profound,
And arguments convictive, didst enforce
Fam'd Tully, and Demosthenes renown'd."

Gay, On wine. v. 92.

De Falsa Legatione. p. 359. l. 17. ἀπὸ ποίνων ταύτης πεμπταῖα λογιζομαι τὰ παρ' ὑμῶν ἐν τοῖς φωκεῦσι γενέσθαι, κ. τ. λ.—Æschines περὶ παραπρεσβ. p. 299. τί γὰρ ἂν τις τοιοῦτον πιστεύειεν ἀνθρώπῳ, ὃς ἐγκυχείρηκε λέγειν, ὡς Φίλιππος οὐ τοῖς αὐτοῦ στρατηγῆμασιν, ἀλλὰ ταῖς ἡμῶς δημηγορίαις εἶσω Πυλῶν παρήλθε; καὶ λογισμὸν πῶνα ἡμερῶν συνηριθμεῖτο πρὸς ὑμᾶς, ἐν αἷς ἐγὼ μὲν ἀτήγγελλον τὴν πρεσβείαν, οἱ δὲ Φαλαῖκου, τοῦ Φωκίαν τυράννου, δρομοκέρυκας τάνθ' ἐκεῖσε διήγγελλον, πιστεύσαντες δὲ οἱ Φωκεῖς ἐμοὶ, εἶσω Πυλῶν αὐτὸν παρεδέξαντο, καὶ τὰς πόλεις τὰς αὐτῶν παρέδωσαν.

De Falsa Legat. p. 360. l. 5. καὶ πέμπτην ἡμέραν εἶναι ταύτην ἐλογίζετο, ἀφ' οὗ γεγόνασιν αἱ σπονδαί. ὀγδὴ τοίνυν, ἐβδόμη, ἔκτη, πέμπτη, τετράς. αὐτὸ συμβαίνει, εἰς ταύτην εἶναι πέμπτην. αὐτὸ συμβαίνει. Ex computatione id ipsam efficitur; the reckoning comes exactly right,—quintum diem (h. e. quintum ab ὀγδῇ φθίνοντος) in hunc diem (i. e. in τετράδα vel τετάρτην φθίνοντος)

incidere. Ad verbum, Quintum esse diem ad hunc. Cæterum notandum est, τὰς σπονδὰς factas fuisse ubi aderat Philippus. vid. II. 24. and 28.

De Falsa Legat. p. 365. l. 3. πάντα γὰρ γυγνῶσιν ἡμέραι μόναι, ἐν αἷς οὗτος ἀπήγγειλε τὰ ψευδῆ· ὑμῖς ἐπιστεύσατε· οἱ φωνεῖς ἐπύθοντο· ἐνέδωκαν ἑαυτοὺς· ἀπώλοντο.—Longinus, Sect. 19. τὰ γὰρ ἀλλήλων διακεκομμένα, καὶ οὐδὲν ἦττον κατεστυσμένα, φέρει τῆς ἀγωνίας ἔμφασιν, ἅμα καὶ ἐμποδιζούσης τι, καὶ συνδιωκούσης.

De Falsa Legatione. p. 365. l. 11. ἐπειδὴ δὲ ἤκεν τῆς Πύλας, οἱ Λακεδαιμόνιοι δ' αἰσθόμενοι τὴν ἐνεδραν, ὑπεχώρησαν, τοῦτον αὐτὸν προκαθῆκεν ἐξαπατᾶν ὑμᾶς.—κ. τ. λ.

Vide quid hac de re dicat Æschines Περὶ παρακρ. p. 302. l. 3.

De Falsa Legat. p. 374. l. 13. ἔστιν οὖν, ὅστις ὑμῶν φωνὴν ἀκήκοεν Λισχίνου κατηγοροῦντος Φιλίππου; τίς δ' ἐξελέγχοντα, ἢ λέγοντά τι τοῦτον ἐώρακεν; οὐδὲ εἷς, ἀλλ' ἅπαντες Ἀθηναῖοι πρότερον κατηγοροῦσι Φιλίππου, καὶ ὁ τυχὼν δει.

Πρότερον) ἢ Λισχίνης scilicet.—Quivis in accusandum Philippum pronior est quam Æschin s?

De Falsa Legat. p. 377. l. 18. καίτοι, τίς ἡ κοινωνία, τίς ἡ πολλὴ πρόνοια ὑπὲρ Φιλοκράτους αὐτῆ; ὃν εἰ τὰ κάλλιστα, καὶ πάντα τὰ συμφέροντα ἐπεπροσβέυκει, χρήματα ὁμολόγει λαβεῖν ἐκ τῆς πρεσβείας, ὥσπερ ὁμολόγει, τοῦτό γε αὐτὸ φυγεῖν καὶ διευλαβηθῆναι τῷ προῖκα πρεσβεύοντι προσῆκε, καὶ διαμαρτύρασθαι τὸ καθ' αὐτόν.

Inserit Reiskius δὲ inter χρήματα εἰ ὁμολόγει, mutatque ὁμολόγει loco inferiore cum ὁμολογεῖ, et αὐτὸ cum αὐτός. Vera lectio forsitan ὃν, εἰ τὰ κάλλιστα καὶ πάντα τὰ συμφέροντα ΠΕΠΡΕΣΒΕΤΚΩΣ, χρήματα ὁμολόγει λαβεῖν ἐκ τῆς πρεσβείας, (ὥσπερ ὁμολόγει) τοῦτό γε αὐτὸ (subaud. κατὰ.—propter id ipsum, On that very account) φυγεῖν καὶ διευλαβηθῆναι τῷ προῖκα πρεσβεύοντι προσῆκε, κ. τ. λ.

De Falsa Legat. p. 383. l. 3. ἀλλ' ὑπὸ τούτων ἐδιδάχθη (Φίλιππος) καὶ ταῦτ' ἤκουσιν, ἅπερ καὶ πρότερόν ποτ' εἶπον ἐγὼ πρὸς ὑμᾶς ἐν τῷ δήμῳ, καὶ τούτων οὐδεὶς ἀντεῖπεν, ὥς ὁ μὲν δήμὸς ἐστὶν ὄχλος, ἀσταθμητότατον πρᾶγμα τῶν ἀπάντων, καὶ ἀσυνθετάτατον, ὥσπερ ἐν βαλάντι πνεῦμα ἀκατάστατον, ὥς ἂν τύχοι, κινούμενον.

Nou hoc vult Demosthenes;—Æschinem Philippum, se Athenienses, eadem docuisse; eandem opinionem de mobilitate populi Æschinem Philippo, sese Atheniensibus professum esse: sed sese verba Æschinis hac de re ad populum Atheniensem detulisse; Æschinem vero sociosque ejus, illis se verbis usus fuisse, non potuisse negare: verba erant, ὥς ὁ μὲν δήμὸς ἐστὶν ὄχλος, κ. τ. λ.

De Falsa Legat. p. 390. l. 12. εἰ δὲ καὶ πᾶσιν ἤρσκει ταῦτα τοῖς ἄλλοις πρέσβεσιν, αὐτίκα εἰσεσθε, (quibus enim placuerint, ii Æschini aderunt, patrocinabuntur,) ἐγὼ μὲν γὰρ οὐδὲν πω λέγω περὶ οὐδενός, οὐδ' αἰτιῶμαι, οὐδ' ἀναγκασθέντ' αὐτῶν οὐδένα δεῖ δοκεῖν χρηστοὺν εἶναι τήμερον, ἀλλὰ δι' αὐτὸν, καὶ τὸ μὴ κακοιωνηκέναι τῶν ἀδικημάτων.

Sensus est:—Neminem hodie præterquam Æschinem accuso. nemo igitur coactus, nolens volens, innocentiam suam demonstrabit; sed ultro, sponte sua, Æschinem non defendendo: non defendet enim nisi facinorum particeps.—cæcutit hic Reiskius.

De Falsa Legat. p. 390. l. 24. ἀλλὰ τρεῖς μῆνας ὅλους ἀποδημήσαντες, καὶ χιλίας δραχμὰς λαβόντες ἐφθόδιον παρ' ὑμῶν ὅσα παρ' οὐδεμιᾶς ἄλλης πόλεως, οὐδ' ὅτε ἡκεῖσε ἐπορεύοντο, οὐδ' ὅτ' ἐκεῖθεν δεῦρο τοὺς ὄρκους ἔλαβον, ἀλλ' ἐν τῷ πανδοκείῳ τῷ πρὸ τοῦ διοσκουρείου.

Nec inter eundem, nec inter redeundum, iusjurandum a Philippo et sociis, in propriis a quoque finibus, ut par erat, exegerunt.

De Falsa Legat. p. 394. l. 27. τί δήποτε, ὡς φῆς, ὦ Δημόσθενες, ἀπὸ τοῦ συνειπεῖν ἐμὲ (Æschinem) Φιλοκράτει, γνοὺς οὐδὲν ὑγιὲς ἡμῶς πράττοντας, τὴν μετὰ ταῦτα πρεσβείαν τὴν ἐπὶ τοὺς ὄρκους συνεπρέσβευσας πάλιν, καὶ οὐκ ἐξαμώσω;

ἀπὸ τοῦ συνειπεῖν ἐμὲ (Φιλοκράτει) Inter primam scilicet et secundam legationem.

De Falsa Legat. p. 395. l. 1. ταῦτα μέμνησθε, ὅτι τούτοις ὡμολογήκειν ἤξειν, οὓς ἐλυσάμην, καὶ χομίσειν τῇ λύτρᾳ καὶ σώσειν εἰς δύναμιν.

Legatione prima promissum dederat Demosthenes, quod secunda absolvit.

De Falsa Legat. p. 410. l. 2. σκοπεῖτε, ὦ ἄνδρες δικασταί, εἰ ἐφ' οἷς ὁ μηδοτιοῦν ἀδικῶν ἐφοβούμην ἐγὼ, μὴ διὰ τούτους ἀπόλωμαι, τὶ τούτους προσήκει παθεῖν τοὺς αὐτοὺς ἡδικοτάτας;

Eliminandum τὸ EI.—Constructio; σκοπεῖτε, ὦ ἄνδρες δικασταί, τὶ προσήκει τούτους, τοὺς αὐτοὺς ἡδικοτάτας, παθεῖν (διὰ τὰ πεπραγμένα) ἐφ' οἷς ἐγὼ, ὁ μηδοτιοῦν ἀδικῶν, ἐφοβούμην, μὴ διὰ τούτους ἀπόλωμαι.

De Falsa Legat. p. 411. l. 2. καὶ δέδοικα, δέδοικα· (εἰρήσεται γὰρ, ὦ ἄνδρες δικασταί, ἅπανθ', ἃ φρονῶ, πρὸς ὑμᾶς) μὴ τότε μὲν τούτοις συνεπισπάσθητέ με τὸν μηδατιοῦν ἀδικούντα, νῦν δ' ἀναπεπταχότες ᾔτε.

“μὴ τότε] Sensus videtur poscere μὴ τότε.” IURIN.

Legendum potius videtur, τότε μὲν μὴ τούτοις συνεπισπάσθητέ με τὸν μ. α. νῦν δὲ μὴ ἀναπεπταχότες ᾔτε. Sic τότε non ex συνεπισπάσθητε aptum erit, sed ex δέδοικα. “Sæpe (σημείωσαι, non semper) et præter. δέδοικα sive δέδια—præsentis signif. obtinet.” inquit H. Steph. Thesaur. i. 919. d.

De Falsa Legat. p. 413. l. 26. τοῦτον μὲν ποίνον· οὐκ ἔκρινεν Αἰσχίνης, ὅτι τὸν αὐτοῦ παῖδα ἐπ' αἰσχύνῃ πρὸς Φίλιππον ἐπαμύεν. ἐπ' αἰσχύνῃ] Idem quod ἐφ' ὕβρει. p. 440. l. 7.

De Falsa Legat. p. 415. l. 13. εἰ δὲ δὴ καὶ ἐν αὐτοῖς οἷς ἐτιμᾶσθε ἡδίκηκέ τις ὑμῶν, καὶ ταῦτα τοιαῦτα, πόσῳ μᾶλλον ἀν' αἰσιοῖσθε δικαίως ἢ σώζοισθε;

"F. καὶ ταῦτα τὰ τοιαῦτα, præsertim in talibus et tantis rebus." Markland.

Quod ad sententiam quidem recte: articulus autem in hunc locum adnitti non potest. καὶ ταῦτα τοιαῦτα, And that so flagrantly too. καὶ ταῦτα τ. exaggerat. τοιαῦτα regitur ab ἡδίκηκε.

De Falsa Legat. p. 417. l. 21. εἴτα τὸν εἰς τὰς ὄρνις εἰσιόντα, καὶ μετὰ Πιτταλάκου περιϊόντα, καὶ τοιαῦτ' εἰπὼν, ἀγνοεῖτ', ἔφη, ποῖόν τινα ἡγεῖσθαι δεῖ;

"Demosth. εἰς τοὺς ὄρνις εἰσιῶν, ad avium pugnas spectandas, ut gallinaccorum et coturnicum." H. Steph. Thes. ii. 1454. d. "In forum pullarium, aviarium." Reisk. in Indice Græc. Demosth.

THE MEEKNESS OF MOSES CONSIDERED.

NUMBERS XII. 3.

THE very judicious and satisfactory observations of the late learned Dr. Kennicott, on the above subject and text, claim a more general acquaintance; and with this view their insertion is requested in the *Classical Journal*,—a publication so successfully devoted to the interests of "Classical, Biblical, and Oriental Literature." They only need to be understood, in order to be universally approved and adopted.

Num. xii. 3. וַיַּיָּטֵב מֹשֶׁה אֶת־נַפְשׁוֹ. "This verse strikes almost every reader with surprise; partly on its own account, partly from its connexion. That Moses was *meek above all men*, if true, was not at all likely to have been recorded by *himself*. It is still less likely to have been said by one who has recorded himself as a man of *great warmth*. See Exod. ii, 11—14. v, 25. xi, 8. xxxii, 19, 22. Num. i, 13, 15, 16. And as to Num. xx, 10—12. see Ps. cvi. 32, 33. But if Moses had been in fact *the meekest of men*, the record of such a quality seems to have no connexion with the context here. The preceding verses set forth, that *Miriam and Aaron* exalted themselves as

rivals to Moses; boasting, that God had spoken by them likewise. And in the verses following, God declares, that he revealed himself to Moses more than to any other prophet. It therefore seems necessary to consider this 3d verse, as connected with the divine communications, and to translate the words thus:—*Now the man Moses gave forth more answers, (from God) or was highly favored with answers, above all, &c.—erat responsor eximius (עני כמשה) præ omni homine, &c.* Such is the excellent version of this place, in a thesis under the very learned Albert Schultens, in 1725. This author refers to Juchasin, where Ezra is called עני כמשה *responsor similis Mosi*. And it is very remarkable, that 16 Mss. read עני here, agreeably to the word in Juchasin. Spinoza (cap. viii. p. 107.) quotes this verse (Num. xii, 3.) as one proof, that Moses did not write the Pentateuch." See Boothroyd's Bibl. Hebr. i. p. 142. Notes; who says in addition:—"The connexion evidently supports this rendering."

In examining the merits of the English version of the present text (and I am sorry to observe that all the other translations give the same meaning), an intelligent reader would be naturally desirous of knowing—what may be the literal idea of the original expression? what signification is required by the context? and what appears to be the general testimony of inspired history relative to the moral disposition of Moses?

The primary meaning of עני, as given by Lexicographers, is, to *act upon*, to *answer*, to *own*:—the last of which may perhaps have no distant etymological relation to the sacred tongue. And the passage therefore in question might not improperly be read—"Now the man Moses was owned above, &c.:"—a declaration not inconsistent with self-biography—well confirmed by every portion of the preceding history—and again established by the awful occurrences of the subsequent narrative.

This last idea seems decisively confirmatory of the literal interpretation, and shows what meaning is demanded by the general connexion. Miriam and Aaron, who had dared to question Moses' authority, were now convinced by painful experience, that he was indeed "owned," or "answered greatly more than any man who was on the face of that land;" and that "the Lord hath indeed spoken only by Moses." *

But while the lawgiver of Israel sustains this eminent distinction, what appears to be the purport of the sacred narrative respecting his temper? was he distinguished by meekness?—"I trow not." The general contents of his biography would most certainly induce any other conclusion.

Finally, it must be observed, that these remarks are suggested with the view of noticing the *real* character, and worth of Moses; and in harmony with the volume of inspiration, which enjoins us to "render to all their due," while it cautions us against "adding to," as well as "taking from," any part of its testimony.

J. W.

Oswestry, 1823.

ON THE ATTRIBUTES THAT CONSTITUTE THE PERFECTION OF BEING.

No. II.—[Continued from No. LIII. p. 145.]

PERFECTION, then, does not consist, either in the possession of extraordinary faculties or powers, nor yet in possessing faculties or powers, which are incapable of being improved, and to which, consequently, there is nothing wanting, because such powers can have no existence. And even if they could, what can be more repugnant to our ideas of perfection than a being who lived independent of all other beings, who communed with none of them, who possessed in himself every thing he wanted, and withdrew from all commerce with the creation around him? Such a being, so far from being perfect, would be the most imperfect, because the most useless being in the creation.

But it will be replied, that a being possessed of extraordinary faculties must be more perfect than one dissimilarly constituted;—that power is more perfect than weakness, strength than debility, celerity than slowness, wisdom than ignorance, humility than pride, and forbearance than resentment: that a strong man is consequently more perfect than a weak man; a wise than an ignorant man, and so of all other qualities that are attributes of perfection. To this I reply, that the perfection of any being is not determined by the powers or faculties which he possesses, but by the adaptation of these faculties to the nature of his being, the situations and circumstances in which this nature is apt to place him, and the general relation which he holds with the beings that surround him. It is impossible for human imagination to conceive any endowment or faculty, either physical or intellectual, of which man is at present destitute, that would

render him more perfect than he is, were it conferred upon him. Neither would he be more perfect if any one faculty, which is now natural to him, were more exquisitely contrived, or encreased in the activity of its operations; because his perfection consists in the harmony or adaptation of all his faculties to each other, not in the excellence of any faculty in itself. If this harmony was not observed in our formation, we should then, indeed, be creatures intended for no certain end; for the moment our natural faculties break loose, and rebel against each other, we ourselves cannot, much less can others, tell the goal for which we are bound, because a being governed by contrary impulses, each of them forcing him into that course to which itself inclines, is like a pilot without a helm, exposed to the mercy of the winds and waves, and consequently unable to determine his course, as it is liable to change at every blast. Such a pilot in the midst of the great ocean can form no opinion of the port where he may ultimately arrive. The moral sense is the pilot of human nature, and accordingly we find, that whenever the natural passions and appetites of any individual disavow its sovereignty, and refuse to be guided by its directions, the moment the harmony that should exist between them is destroyed, there is an end to all consistency of action, and consequently to all uniformity of pursuit. Such a man can never depend upon himself, because he cannot tell how he may act the next moment, as the helm is lost which alone could direct him. There is only one case in which the slave of passion can tell what course he is certain of steering, namely, when one rebellious passion or appetite, predominates over all the rest, and hurries him forward in its own lawless but uniform career.

To render any faculty of man, therefore, more excellent than nature has rendered it, would be only to make him more imperfect by this superadded excellence, because a faculty exquisitely formed will not harmonise with faculties of a grosser mould. Let us suppose, for instance, that his intellect was so improved, that he could penetrate into the most secret recesses of the heart, would this be a step to perfection? It would, no doubt, if knowledge were preferable to happiness; for there would be an end to happiness the moment this knowledge was attained; as no one could endure to have his weaknesses, much less his vices, exposed to public view. Men, consequently, would avoid each other's society, and their superior discernment, or improved

intellect, could only be exercised in contemplating solitudes and deserts. To derive any advantage, therefore, from a more discerning intellect, the entire nature of man should be changed; for he should be pure and spotless as angels, before he could endure to have all his thoughts and feelings exposed to the world, and this purity could only be acquired by changing all the other attributes of his nature as well as his intellect, and presenting a perfect harmony in their adaptation to each other. Such a being, however, would not be man, and though he would stand higher in the order of creation, he would not still be more perfect, because the faculties or attributes of his nature could not be more harmoniously combined than those of man; for as no alteration can be made in any of his faculties without destroying the harmony by which they are connected at present, it is obvious that they are already as harmoniously combined as they can be, for where nothing can be added to, or taken from, the constitution of any being, without producing disorder, the harmony is complete, and the being consequently perfect. Originally then, man is as perfect as an angel, because the same harmony is displayed in the formation of both, and both are equally fitted to fulfil the ends of their creation.

The works of man are also perfect, if all their parts be so well contrived or adapted to each other as to fulfil the ends for which they are intended. To this species of perfection, however, there lies one exception, namely, where the end proposed is not just. If it be asked, what is to determine the propriety or impropriety of an end? I reply, its tendency to increase or decrease the happiness of created beings, and this can never be effected by unjust means. Injustice affords only partial good, even when it is successful; but partial good is universal evil. The more the relation of any being is found to extend to other beings, the higher does such a being stand in the order of creation, provided this relation tend to the good of all these beings. God, therefore, who is related to all beings, and tends to promote the happiness of all, is the highest of all beings; and man would not be lord of the earth, if his relations to other beings were not more extended, and the happiness which he projects and realizes, more generally diffused. All animals, however, are perfect, though they do not all stand equally high in the order of creation. To be perfect, is only to possess such faculties or powers as are adapted

to the attainment of the end for which they were given, and this end will be always found to resolve itself into the happiness of animated Being. It will also be found that the happiness of what we might deem the most imperfect animal will be diminished, by the least change in any of his natural faculties, so that he is already contrived in that manner which is best calculated to secure all the happiness which he is capable of enjoying.

But it will be replied, that however perfect the works of God may be, the productions of man are incapable of perfection. It is agreed on by the general suffrage of all writers, whose opinions on the subject is worthy of attention, that human genius has never produced a perfect literary work. Pope, who has examined very minutely all the obstacles that impede our progress in the walks of literature, and all the means that are left us to surmount their unpropitious control, places a faultless work beyond the reach of human attainment.

“Whoever thinks a faultless piece to see,
Thinks what ne’er was, nor is, nor e’er shall be.”

But if it should even be granted, that with regard to the past and present time, this denunciation, so humbling to the aspirations of literary fame, is strictly true, on what principle could it be argued, that the thing is impossible in itself, unless perfection involve in its own nature principles that place its attainment beyond the reach of man? Arguments deduced from the experience of the past will never enable us to conclude, with certainty, whether an occurrence will or will not take place hereafter, if the possibility or impossibility of its occurrence cannot be demonstrated. He who devoted fifty years to the solution of some difficult problem, could not conclude from this long experience, that the solution was impossible, unless he showed that it depended on principles, all, or at least some, of which were placed beyond the grasp of human investigation: if they were not, it is possible that a man of more general acquirements, or of a more discriminating and analysing perception, would resolve it in an hour. When therefore we conclude, from the blemishes of former writers, that perfection cannot belong to literary productions, and that we shall never peruse a faultless work, our conclusion can have no certainty unless we prove, at the same time, from the nature of perfection, that it cannot enter into the creations of human genius.

Every thing in nature is created for some good end, and I have already shown that its being adapted to the fulfilment of this end is what constitutes its perfection. The perfection of the works of man, or, as they are called, the works of art, depends in like manner on being intended for a good end and being adapted to fulfil it. To determine, therefore, whether a work be perfect or not, we must ascertain whether the end for which it is intended be good, and whether it be adapted to fulfil this end. ..

The professed end or object of every writer is to make the world acquainted with his *feelings* or *perceptions*, or with the feelings and perceptions of others; and the object of every reader is to become acquainted with the feelings or perceptions of the author whom he takes up, or of the characters of whom he treats. Both objects are good, because they promote the sum of human felicity.

There is a positive and sensible gratification in communicating to others the knowledge which we possess ourselves, and this pleasure is increased when we unburden ourselves to them, and make them acquainted with our feelings, emotions, passions, antipathies and sympathies. While we are thus employed, we feel them participating in our joys and sharing in our regrets: a glow of kindred sympathy unites us to them, and we seem to enjoy but one soul and one spirit.

These are the pleasures of the writer, but those of the reader are still more vivid. He feels himself conversing with a person who unveils to him every secret of his heart, who throws no dark disguise over his aversions or propensities, who neither reflects nor thinks on what he ought to write, but writes what he thinks. To peruse such a writer and not to be pleased, is to divest ourselves altogether of the nature of man. Writing, therefore, promotes the happiness of him who writes and of him who reads, and the end or object of writing must necessarily be good. All that any production of the mind wants, therefore, to render it perfect, is that it possesses all the qualities that fit it for the fulfilment of its end. .

The two first ends of writing, as I have just observed, are to express our own *feelings* or *perceptions*. What constitutes the perfection of the former is very different from that to which the latter branch of writing owes its perfection. Works in which we express our perceptions of things are necessarily works of science, and abstract knowledge, as

metaphysics, natural philosophy, astronomy, geography, mathematics, &c. The perfection of this class of works does not depend in the least, on expressing and communicating to paper our perceptions or ideas clearly, and definitely, because the truth of things, their relations and differences, exist independently of our understanding, or perceptions of them. They do not accommodate themselves to the different perceptions of different individuals, and therefore it matters little, whether we express our perceptions of them clearly or not, unless we are certain that the perception represents the thing perceived exactly as it exists in itself. The existence it has in our mind is nothing if it agree not with the existence which it has in nature. Yet the idea in the mind may be very clear and distinct, and very clearly and distinctly expressed, but the expression may still be erroneous, so far as regards the truth of the thing, though it is perfectly correct so far as regards the idea in the mind. In other words, it expresses clearly the perception in the mind, but not the original truth which this perception pretends to convey. All works that express our perceptions of things are therefore perfect, only when they express the real state, nature, relations and differences of the things concerning which they treat. Hence Euclid's *Elements of Geometry* is a perfect book, not, however, because it communicates to us the real perceptions which existed in the mind of Euclid, but because it expresses things, relations and differences which then existed, which still exist, and which would equally exist, had Euclid never perceived them, or had they never been communicated to the world. Whenever, therefore, we sit down to communicate our perceptions through writing, our work must necessarily be perfect if our perceptions agree with the things perceived, provided we express these perceptions so clearly and distinctly that our language cannot possibly convey any other perceptions to the mind of our readers than those which exist in our own.

It may be said, perhaps, that perfection is still unattainable in writing, because even where the idea which exists in the mind is clear and correct, we frequently find it impossible to express it in writing so as to convey it without the slightest shade of alteration to the minds of others. This I deny: when the idea is clear, nothing is easier than to express it clearly, if we be only acquainted with the meaning of the terms which we use, and the grammatical struc-

ture of the language in which we write. I admit indeed the impossibility of expressing a *confused* idea *clearly* and distinctly, but there can be no difficulty in expressing a clear idea, and in making others perceive it as clearly as we do ourselves, whether it be true or false. I understand the man who says that a part is greater than the whole, as clearly as I do him who asserts the contrary. I can see, therefore, only one objection more to the perfection of works of science. It may be said, that there are many other qualities of style, as necessary to the perfection of a work as clearness of expression, and that it is impossible to attain all these qualities in their highest perfection. To this objection I reply, that it is as necessary to distinguish between the elegancies of style and the perfection of works, as between a man and his clothes. A virtuous man is virtuous in rags, but he is more agreeable to the eye in elegant raiments. Style, like apparel, admits of an endless diversity, and consequently there can be no standard of perfection applied to it. Twenty writers may differ from each other in style, and yet the style of each be elegant in the extreme; but it is impossible that two of them, much less the whole, could differ in their perceptions of things without being erroneous. Perfection then consists in the matter, thought, idea or perception which is clothed in language, and the garment which is thrown over it can no more alter its nature than coarse raiment can alter the nature of virtue. Bacon, Locke, Newton, Descartes and Malebranche, do not owe a particle of their reputation to the elegance of their style, for writers of much greater elegance are entirely forgotten. I admire elegance of style, but I admire it for its beauty; not for its perfection. Beauty is the mere attribute of a thing, but perfection is the thing itself.

The case, however, is entirely altered, when we come to treat of that branch of writing which treats altogether of our feelings. Before I enter on this part, however, I must remind my reader, that the observations which I have made on style, apply as much to works of feeling or imagination as to works of science. I therefore proceed by observing, that when we express our feelings, when we appeal not to the reasoning faculty, but to the heart, we must not, as in the former case, seek to discover whether our feelings be true or not, because they cannot possibly be otherwise. We may have false perceptions of things, but we cannot possibly have false feelings, for the very circumstance of having them verifies their existence. It is impossible for any man

to have a sensation or feeling that is not natural. He may have a feeling, it is true, which no man ever felt but himself, but still it is in him a natural feeling: it arises from some peculiarity in his nature, or from the situation in which he is placed; and feelings arising from peculiar circumstances are natural to those who are affected by these circumstances. An unnatural feeling is a mere chimera of the understanding, for though a profligate man may have feelings at which virtue shudders, yet as they necessarily arise from his profligacy and perversion of mind, they are as natural to him, as benevolence to a man who feels disposed to promote the happiness of his fellow creatures. In fact all feelings are natural to those who feel them, for if they were otherwise they could not be felt. As every feeling therefore is natural, and as the professed object of every writer who appeals to the heart is to express his feelings—to inform us how he is affected on such and such occasions, wherein he agrees with, and wherein he differs from, the generality of mankind, what causes are most apt to render him gay or pensive, credulous or mistrustful, irritable or composed—it is obvious, that he who gives this faithful picture of himself, produces a perfect work, because he makes us perfectly acquainted with what we seek to know, and what he has professed to make us acquainted with. It matters little that he acknowledges himself to possess feelings which we should blush to acknowledge, for if he concealed these feelings or substituted others in their stead which he never felt, we should not know the truth, we should not know what we sought to know, namely the character and disposition of the person whose work we read. Suppose a writer were to inform us that he always felt a natural abhorrence for every thing mean and dishonorable, if this be not the fact, what do we gain by the information? Certainly nothing more than deception, which is worse than nothing. We are led to believe in a something which never existed, and it is at all times better to remain ignorant than be deceived. On the other hand, we shall suppose that a writer informs us he had a natural propensity for theft and cunning from his earliest recollection, is it not evident, if he speaks the fact, that such a confession is more useful to us than if he had clothed himself in virtues, to which he was utterly a stranger? By telling us his real character, we acquire real knowledge, we extend our acquaintance with the true nature of man, and if all writers were to act thus ingenuously, we should be infinitely

better acquainted with human nature than we are at present. A writer therefore should never ask himself for a moment whether his feelings be such as others would feel on similar occasions, or whether they are right feelings or not: his business is to report them exactly as they are; for it is only by doing so that we can become acquainted with him. If he stops to think how others would feel in his situation, and gives us the result of his reflections as his own feelings, he makes fools of us, and a liar of himself.

But it may be said, that we are more improved by a writer of dignified feelings, of a high-born independent mind and an inflexible attachment to virtue, than by a low, insignificant character, and that a faithful portrait of the former must be more perfect than one of the latter, though equally faithful to the original. If this were true, the end of all works professing to make us acquainted with the heart and its affections, would necessarily be to display the true nature of virtue and independence of mind, for the perfection of a thing regards only its adaptation to the end proposed. The end of such works, however, is not to make us acquainted with virtue, but with human nature, and this knowledge is not to be acquired from any one order or character of men. Human nature is more easily traced in the savage, than in the profound moralist: the former acts according to the laws of his nature, simply modified by the situation in which he is placed; but in the moralist, the operations of human nature are laid under a thousand restrictions. The influence of acquired habits and opinions, the rules and modes of right conduct, deduced from systems of reasoning with which the uncultivated mind is totally unacquainted, the positive control of moral and theological dogmas, which, though good in themselves, do not belong to the creed of a man in his original state;—these and a thousand other causes throw a deep veil over human nature in men of cultivated minds and regular habits. In fact, such men do not well know themselves, for they are moulded into a second nature by these influences, and they consequently cannot tell how they would stand affected in certain situations, had they never suffered these influences to exert any control over them. Whoever, then, describes himself as he is, without addition or diminution, is a faithful describer of human nature, and therefore produces a perfect work. “Rousseau’s Confessions” are highly admired, though no person admires them as being a portrait of a virtuous man.

Their excellence consists in describing the man as he was, not as we would wish him to be. Had he only drawn such a picture of himself as would be pleasing to a virtuous man, he would, instead of having described human nature, describe only an ideal character that never existed. Yet "Rousseau's Confessions" are not more perfect than the pratings of the simple Jessica in Brown's "American Tales;" in the one we behold human nature as clearly as in the other. Jessica, as she herself says, "gives her thoughts as they come, not as true, but as hers." Had she given them otherwise, we should not know Jessica's real character.

I come now to the third species of writing, namely, that in which a writer describes the feelings and perceptions of others. To this species belong all works of fiction and imagination, as the Iliad, the Eneid, novels, romances, &c. Whoever would attempt to write a perfect work of this kind, attempts a something which he does not understand. A novel writer, for instance, sketches out certain characters, places them in certain situations, informs us how they act in these situations, and the passions, feelings, and emotions, which every change of circumstance and situation excited in their minds. Now though a person must know how he feels himself in every situation in which he is placed, let him be ever so dull and stupid, he cannot possibly know how he would act and feel in situations in which he never was placed, much less can he know how others would act in them. The most he can do is to guess; but how different are the guesses of a man, who supposes himself placed in certain circumstances, from him who is *ipso facto* placed in them. Men in distressed circumstances rail at the rich and powerful, and maintain that, if they were in their place, they would study to make all mankind happy; yet such of them as have realised their wishes have, in general, been more forgetful of promoting the general happiness of society, than those who were born to wealth and affluence. He, therefore, who describes the mind, feelings, and character of another, can have no certainty that he describes it right, should he even describe it to a hair. If he has not described it right, his description is imperfect, and as we cannot possibly tell whether he has or not, it is absurd to apply the term perfection to such works.

It is singular, at the same time, that such works require more genius and comprehension of mind than those which are capable of perfection. In works of fiction and imagina-

tion we make every character feel and act as we imagine such a character would really act had he been so situated. We cannot tell, however, or even guess, how he would act but by our own feelings, nor will our own feelings instruct us, unless we place ourselves in his situation. It is obvious, then, that the more plastic and yielding our feelings are, the more liable are we also to be affected by every influence which is exercised over us, and the more do we identify ourselves with the interests and passions, the fears and hopes, the enjoyments and privations, of others. Hence we can more easily place ourselves in their situations and guess how they would feel and act in them. It is this susceptibility of feeling that constitutes genius; for a man of obtuse feelings can never succeed in drawing characters, because in whatever situation you place him, his feelings scarcely suffer a change, and what he cannot feel himself, he cannot imagine in others. There will, therefore, be as little variety in his characters as there is in his feelings, and a tame uniform sameness must necessarily characterise them all. It is different with the enraptured bard or the writer of exquisite feeling, who identifies himself with all the interests of humanity, who feels those very emotions and passions which he so ardently describes, whose bosom glows with that refined generosity, that tender sensibility, that heroic magnanimity which characterise his heroes, and who, in a word, finds nothing so exalted in the nature of man, nor conceives any thing so generous in the ardor of his affections, of which he does not believe himself capable. It is evident, however, that though he has this advantage over the writer of dull and obtuse feelings, he cannot still pretend to say how he would feel in the situations in which he places others, as he has not been actually in them himself, and therefore he who paints at a venture, and not from actual experience, can have no certainty of giving a faithful portrait of human nature. He may approach so near it, however, that it will be difficult to distinguish the copy from the original.

To this entire theory of perfection, it will be objected, that all animals, but man in particular, are not gifted with such qualities, instincts, and powers as are best fitted to attain the end for which they were created, or that if they do possess them, they possess others that are destructive of them; that the seeds of imperfection are thickly planted in the nature of man, that he has a continual propensity to

evil, that this propensity is eternally, though insensibly, seducing him from the proper end of his creation, and that consequently there can be no perfection in a being composed of such heterogeneous and discordant elements. A reply to this objection will form the subject of another article. M. M. D.

OBSERVATIONES QUÆDAM AD N. T. A SCRIPTORIBUS ORIENTALIBUS.

No. II.—[*Concluded from No. LIII. p. 161.*]

8.—IN loco Luc. i. 68, 64. ubi de Zacharia, postquam obmutuit, dicitur: καὶ αἰτήσας πινακίδιον ἔγραψε λίγων Ἰωάννης ἔστὶ τὸ ὄνομα αὐτοῦ. recte quidem adnotarunt Kypkius, Kuinoelius aliique interpretes, vocabulum λίγων vertendum esse *hunc in modum*, et respondere fere Hebraico מְנִי, coll. locis Josephi Archæol. xi. 3, 4. xiii. 4. §. 1. Quum vero non deeint interpretes qui hac phrasi offendantur, et vere locutum esse Zachariam jam non amplius elinguem, haud supervacaneum erit adnotare, *dicendi* vocabulum apud Chaldaeos Syrosque sexcenties de eo etiam, quod aliquis *scribit*, adhiberi. Dan. vii. 1, 2. de Daniele dicitur: *pостеu notavit somnium* מְנִי מַלְאָךְ וְשָׂרָא *et summam terborum dixit*, i. e. narravit, scripto mandavit. Comm. 2. עָנָה וְיִמְיָאֵל וְיִמְיָאֵל *Exorsus est Daniel et dixit*, i. e. scripsit. Apud Barhebraeam, ubicunque de epistolis conscribendis et mittendis sermo, ita instituitur oratio. Pag. 316. lin. 4. כָּתַבְתִּי לְזַנְגִּיּוֹ *scripsit epistolas ad Zangium, et dixit*, i. e. hujus argumenti. Quæ enim aliquis scribit, ea simul dixisse videtur amico suo. Pag. 313. lin. 1. מִיָּדָא *miserunt scripta et dixerunt*, i. e. in quibus hæc dixerunt, hujus argumenti. Cf. pag. 51. lin. 11. pag. 236. lin. 12, 13. Plenam habes dictionem in ipso codice sacro 2 Paralipom. ii. 10. וְיִמְיָאֵל וְיִמְיָאֵל *et Huramus locutus est* (i. e. b. l. responsum dedit) *scripto s. per literas.*

9.—Luc. ix. 51. καὶ αὐτὸς τὸ πρόσωπον αὐτοῦ ἀπέστειλε εἰς Ἱερουσαλὴμ, (i. e. proposuit sibi Hierosolyma proficisci); et paulo post v. 53. ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς Ἱερουσαλὴμ (quoniam Hierosolyma proficiscendi consilium ceperat). Recte ad hunc locum illustrandum notarunt interpretes (vid. Schleusnerum s. v. στηρίζω) formulam στηρίζω τὸ πρόσωπον apud LXX interpretes respondere Hebraicæ לַפְנֵי מוֹפָאֵת faciem ponere ad aliquid, i. e. aliquid

faciendi consilium capere (Jerem. xxi. 10. Ezech. vi. 2). Præterea autem observandum hancce phrasin Hebræam cum phrasi cognata מוֹפָאֵת לַפְנֵי inprimis de proficiscendi consilio et de ipso

itinere usurpari (Jer. xlii. 15. 17. xliv. 12. 2 Reg. xii. 18. Dan. xi. 17. Gen. xxxi. 21. 2 Paralip. xx. 3. xxxii. 2. Dan. ix. 3), eandemque Syris et Arabibus quam familiarissimam esse, adeoque in lingua Persica et Turcica esse obviam. Syriace dicitur ܠܦܢܝܐ ܡܘܦܥܬܐ Barhebr. Chron. pag. 187. lin. 4. pag. 244. lin. 5. ܠܦܢܝܐ ܡܘܦܥܬܐ Barhebr. pag. 333. lin. 7. 422. lin. 4. ܠܦܢܝܐ ܡܘܦܥܬܐ pag. 376. lin. 9. 576. lin. 5. 584. lin. 2. inf. v. c. pag. 201:

ܠܦܢܝܐ ܡܘܦܥܬܐ ܠܗܝܪܘܫܠܝܡ Hierosolyma versus directæ erant facies eorum, i. e. Hierosolyma tendebant. Arabes eodem sensu

dicunt توجه convertit se aliquo, i. e. profectus est, v. c. in Bohaeddini vit. Salad. pag. 12:

وكان قد عزم علي التوجه الي دمشق

et firmus mansit in consilio Damascus proficiscendi: Persæ

يوز طوطهك روي آوردن et روي نهادن

Ita enim in Humajun nameh. (Gramm. Meninsk. pag. 190.

ed. maj.): در طلبش روي بشهره نهاد : ad inquisitionem ejus (vestis furto ablata) faciem versus urbem posuit, i. e. urbem

petiit, ubi interpretes Turcicus : متوجه شهره جست

اولوب. Pari modo occurrit Turcicum يوز طوطهك in Loemati fab. Leonis et Tauri, pag. 142. Gramm. Meninsk. recent. (Vindob. 1756. 4):

اوگور بولى کور دکدن صکره اورادن فجبهند يوز طوتدي
postquam taurus hoc vidit, ad illius fugiendam faciem posuit,

i. e. se in fugam dedit. Eadem phrasis legitur in Chronico Peregrinorum, p. 7. 8. 11. ed. Const.

10.—Luc. ix. 58. ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει τοῦ τὴν κεφαλὴν κλῆρον, i. e. non habet domicilium fixum sibi que proprium. Eadem phrasi Saladinus apud Barhebræum, pag. 406. utitur in oratione ad milites: لا هـم لـهـم تـيـمـا اـحـدا يـسـتـحـقـم مـعـا صـهـم صـا non remanet Francis in ora maritima, ubi caput reclinent, præter Tyrum, quam si ceperimus, desperandum est iis de exitu, et liberati sumus.

11.—Ad locum celeberrimum Joh. vi. 32—34. in quo Redemptor se ipsum *pani caelesti*, *panique vitæ* comparat, et ad formulam, qua idem in sacra cœna instituenda usus est, in qua contra *panis* corporis Christi exhibet symbolum et imaginem, præter loca Siracidæ (xxiv. 19. 21) et Philonis a Wetstenio laudata, in quibus lex Mosaica cibus cœlestis vocatur, conferri potest locus carminis Samaritani inediti, quod cum multis id genus aliis in codice Harleiano, Musei Britannici Londinensis (cujus aliquam partem mox vulgaturi sumus) extat, et in celebranda lege Mosaica versatur. Commma carminis decimum quintum, cujus duo hemistichia—alphabeticum enim est carmen—a litera Samech ordinatur, ita habent:

סוברה לחינן
לחי בריתה
סוברה ולא בשלה
לעלם עלמים

Alimentum vitæ nostræ
(sunt) tabulæ legis,
Alimentum nunquam deficiens,
in secula seculorum.

Interpretatio Arabica e regione posita, in qua plerumque metaphoræ audaciores glossematibus satis dilutis cesserunt, ita sonat:

مادة لحيوتنا
لوحى العهد
مادة لا انقطع
ابد الابدین

هـ h. l. materiam potat. Eadem imagine, qua scriptores Apocryphi et poëta Samaritanus, quem his fere cœvum censeo, de sapientia Dei, quam in lege Mosaica conspicuam esse et in eam quasi descendisse censebant (Sic l. c. comm. 23. Bar. 3. 37), Redemptor de se utitur, in quem verbum s. sapientia Dei descenderat.

12.—Act. vii, 56. Ἰδοὺ θεσπῆ τοὺς οὐρανούς ἀνεργμάνους, καὶ τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν ἰστῶτα τοῦ Θεοῦ. Ex hoc uno loco abunde patet, quam falsa sit eorum opinio, qui υἱὸν τοῦ ἀνθρώπου vel *hominem*, universe, vel *prophetam* indicare existimant, et unice veram esse eorum sententiam, qui *Messiam* h. l. *Christum* hoc attributo notari docuerunt. Admodum verisimilis est porro eorundem sententia, fluxisse hoc Messiae epitheton e loco Dan. vii. 13. Utrumque mirifice confirmatur locis quibusdam libri apocryphi, qui ab Henoch nomen habet, et nuper a Ven. Laurence, Oxoniensi, ex Æthiopica lingua converni publici juris factus est (The book of Enoch, the prophet, an apocryphal production supposed to have been lost for ages, but discovered at the close of the last century in Abyssiniæ; now first translated from an Æthiopic Ms. in the Bodleian Library, by Rich. Laurence. Oxford, 1821). In hoc enim libro, quem exeunte Herodis Magni regno exaratum esse bene monstravit editor, et in quo Danielis liber sæpissime imitando expressus est, hæc Messiae periphrasis haud raro ita occurrit, ut eandem et Judæis circa Christum natum familiarem, et e Danielis libro petitam esse facile sibi persuadeas. Vide cap. xvi. 1—3. lxi. 10. 13. 17. lxxviii. 38. lxxix. 1.

13.—*Capillus de capite decidens* (Act. xxvii. 34.) de re admodum vili et tenui non solum in V. T. per proverbium dicitur (2 Sam. xiv. 11. cf. Vorst. de Adag. N. T. c. 6) sed etiam apud Arabes. Apud Meidanum in magna proverbiorum sylloge adhuc inedita hoc etiam legitur *أهون من الشعر الساقط vilior, quam capillus decidens.*

14.—Mirati sunt interpretes, cur idolum Baal Rom. xi, 4. et subinde apud LXX interpretes (Zeph. i. 4. Hos. ii. 8) cum articulo femineo (ἡ Βάαλ) legatur, alibi cum masculo (Num. xxii, 41, 1 Sam. xvi, 31), variasque ejus rei causas excogitarunt, quarum tamen nulla satisfacit. Vera causa ex nostra qualicunque opinione quærenda est in usu loquendi Rabbiorum et Arabum,

244 *Observationes quædam ad N. T., &c.*

qui *idola*, utpote debilia et vana דְּלִילִים propterea dicta) genere femineo compellant, אֱלֹהִים (vide Buxtorfii Lex. Chald. et Talmud. pag. 94), et الالهة, الاله i. e. *deus*, *idolum*.

15.—Dictio proverbialis multis rationibus illustrata, quæ Rom. xii. 20. extat, e Prov. xxv. 22. proprie imitando expressa: ἐὰν οὖν πικρὰ ἢ ἡ καρδία σου, ψώμιζε αὐτόν· ἐὰν διψᾷ, πότιζε αὐτόν· τοῦτο γὰρ ποιῶν, ἀνθρώπου πυρὸς σβεσῆσθαι ἐπὶ τὴν καρδίαν αὐτοῦ: itidem e *παροιμιολογία* Arabum egregie illustrari potest. Etenim *prunæ*, imprimis *prunæ cordis*, alibi *ignis hepatis* imaginem præbent *curarum urentium*, animi æstuantis et pudore suffusi. Quintas, Hariri concessus his verbis terminatur,

ثُمَّ إِنَّهُ وَدَعَنِي وَمَضَى وَأَوْدَعَ قَلْبِي جِبر الغصا

deinde valedixit mihi, relinquens cordi meo prunas tamariscinas, i. e. vivacissimas curas. Est enim غصا *tamarisci genus, cujus prunæ ignem diutissime servare dicuntur (v. H. Alb. Schultens ad Meidan. Prov. pag. 250). Arabsiades in vita Timuri (T. 1. pag. 294. 296. ed. Manger.) de præfecto quodam arcis, cui foras egresso incolæ portam occluserunt: cum non haberet re-*

fugium, præter arcem Alnasja, at hæc eum prodidisset, والقت،
كبده suoque jecori ignem injectisset, omnem movit rudem cet. Ad quem locum Maugerus notat: “Gemina ratione pag.

126. ed. Gol. habet شوي قلب كوي *adussit corda, et كوي كبد* *cauterium jecoribus inussit, eadem ex Metaphora, qua apud Lat. urere pro dolore afficere, cruciari.” Sensus igitur loci apud Salomonem et Paulum, flagitante etiam contextu, est: gravissimis eum curis obrues, eumque animi sui hostilis tibi que insensui pudebit.*

16.—Quo sensu viri nequam in epist. Judæ comm. 12. vocentur שׂוֹמְדֵי אֲנָשִׁים, paudet egregia Schultensii ad Haririum (l. pag. 117) annotatio. Queniamadmodum enim Arabes hominem liberalem pluvie nubique comparant, ita magnum magnorum pollicitatorem, qui vanam tantum speciem liberalitatis et virtutis præ se fert, nubem appellitant, quæ tonando et fulgurando pluviam ostentat quidem, sed non fundit. Hinc jam intèr

Adagi Golii N. 4. رعدة تحت رءف صلف *sape parum aqua est sub tonatrice* sc. nube, et in Hist. Timuri T. i. p. 56:

كفا ابرقت قوما عطاشا عبامة
فلها راوها اقشعت وتجلت

ut si fulguret populo sitiendi nubes,
at ubi viderunt eam, vento pulsa discutitur.

17.—E libris sacris Nasoræorum, dialecto quadam inter Syriacam et Chaldaicam intermedia scriptis, has locutiones sententiasque notavimus, quarum geminae in N. T. reperiuntur. ܠܐ ܡܝܬܐ ܡܝܬܐ caro et sanguis, de genere humano, v. c. ܠܐ ܡܝܬܐ ܡܝܬܐ ore humano, T. i. pag. 14. ed. Norberg, cf. *ܥܕܬܐ ܚܐܠ ܐܠܦܐ*. Matth. xvi. 17. Galat. i. 16. Ad Matth. vi. 3. cf. ibid. T. i. p. 30: ܠܐ ܡܝܬܐ ܡܝܬܐ ܠܐ ܡܝܬܐ ܡܝܬܐ si dederitis dextris vestris, ne dicatis sinistris vestris, et si dederitis sinistris vestris, dextris vestris nedicatis, cf. etiam locum Sunnæ in Fod. Orientis, T. i. pag. 139. Ad Matth. vii. 13. cf. T. i. pag. 40: ܠܐ ܡܝܬܐ ܡܝܬܐ ܠܐ ܡܝܬܐ ܡܝܬܐ o fidi et perfecti! quidquid vobis perosum est, nolito facere proximo vestro. Ad Matth. v. 21, 22: ܠܐ ܡܝܬܐ ܡܝܬܐ ܠܐ ܡܝܬܐ ܡܝܬܐ filius, qui patrem et matrem spernit, iudicii reus est. T. xi. pag. 212. lingua tertia dicitur de lingua calumniatrice, ut Sirac. xxviii. 15.

G. GESENIUS,

THEOL. D. ET P. O. IN ACADEMIA
FRIDERICIANA HALENSI.

Hala Saxonum, mense Julio, CCCCXXII.

A REPLY TO GULCHIN "ON THE LIBERTY OF PROPHESYING."

[See Classical Journal, LIII. p. 55.]

YOUR entertaining and intelligent correspondent professes himself to be unable to indicate the Hebrew source of the follow-
VOL. XXVII. Cl. II. NO. LIV. R

ing story, which Bishop Taylor relates in his Work "On the Liberty of Prophesying;"—

"I end with a story, which I find in the Jews' books:—When Abraham sat at his tent-door, according to his custom, waiting to entertain strangers, he espied an old man, stooping and leaning on his staff, weary with age and travel, coming towards him, who was 100 years of age. He received him kindly, washed his feet, provided supper, and caused him to sit down. But, observing that the old man ate and prayed not, nor begged for a blessing on his meat, he asked him why he did not worship the God of heaven? The old man told him that he worshipped the fire only, and acknowledged no other God: at which answer Abraham grew so zealously angry, that he thrust the old man out of his tent, and exposed him to all the evils of the night and an unguarded condition. When the old man was gone, God called to Abraham, and asked him where the stranger was? He replied, 'I thrust him away, because he did not worship thee.' God answered him: 'I have suffered him these 100 years, although he dishonored me; and couldst not thou endure him one night when he gave thee no trouble?' Upon this, saith the story, Abraham fetched him back again, and gave him hospitable entertainment and wise instruction." The worthy and pious Bishop adds, "Go thou and do likewise, and thy charity will be rewarded by the God of Abraham."

I have searched for this story in the extracts from the Hebrew books, which are furnished by Wetstein in his Edition of the New Testament; I have examined "the Rev. J. P. Stehelin's Rabinical Literature, or the Traditions of the Jews, contained in their Talmud and other Mystical Writings," 2 vols. 8vo. London, 1748; and also J. Lightfoote's "Erubhin or Miscellanies, Christian, Judaicall, and others;" and lastly, I find no mention of it in *Jo. Chr. Wugenseilii Tela Ignea Satanae, h. e. Arcani et horribiles Judaeorum adversus Christum Deum et Christianam Religionem Libri auctoritate, Altdorfii Noricorum 1681. 4to*, which was in 1674 published at the same place under the following title:—*Sota, h. e. Liber Mischnicus de Uxore Adulterii suspecta, una cum Libri En Jacob Excerptis Gemara Versione Latina, et Commentario perpetuo*. But, though I have not discovered the object of my search, I have in this last work, p. 192, met with something, which may amuse your readers, in another story about Abraham:—

Nimirum habuit Abrahamus hoc in perpetuo more positum, ut occasionem ad veri Dei cultum perducendi homines sedulo capteret, idque, si Judæos audimus, etiam admodum juvenis adhuc, et cum apud patrem degeret, fecisse deprehenditur. Locus face-

tus e *Midraschim* hac de re est in *Schalch. Hak.* p. 8: nec me contineo, quin Lat. interpretationem afferam. Ergo fertur, Tharam Abrahami patrem, non idolatram tantum fuisse, sed et idola parasse, et eorum venditione quæstum fecisse maximum. Forte negotiorum causa, iter ei aliquando suscipiendum erat: Abrahamum igitur tabernæ præficit. Ceterum hunc si quis accedebat emptor, quæsitivus Abrahamus ex eo, quot annos natus esset? Isto vero annorum numerum edisserente, tum Abrahamus, 'Quæso te,' inquebat, 'ini homo, annon oppido insanis, qui, cum tantam ætatem agas, tamen idolum adorare instituis, quod *חֹדֶסְ כַּל נָפֹת* demum, e rudi materia fuit effictum?' Quamobrem suffusi pudore quotquot emptum venerant, infecta re discesserunt. Adfuit postremo anus quædam, offam gestans, sacrificatura eam, ut aiebat, omnibus, quæ in Abrahami taberna prostabant, numinibus. Hic quidem Abrahamus, iam percitus, amplius se continere non valens, accepto fuste omnia numina comminuit, solo inter ea majore relicto incolumi, cujus manibus fustem ipse commisit. Interea temporis reversus pater, illamque stragem cum horrore aspiciens, quis eam edidisset, Abrahamum interrogat. 'Enim vero,' inquit Abr., 'nescio quæ vetula adventarat, offam consecrans istis numinibus: ibi tumultus inter ea ortus est longe maximus, unoquoque sibi offam deposcente. Denique eo res rediit, ut magnum illud, reliquisque valentius, arrepto fuste, minorum temeritatem compescere, et pœnam, quam, mi pater, vides, de iis sumere cogeretur. (Negante patre, id accidere potuisse, cum sensu omni numina sua careant, tum vero exprobrare ei cœpit filius ineptissimam superstitionem, quod iis honorem deferret, quæ inanima esse ipse agnosceret, quodque opem ab iis præstolaretur, quæ a suis capitibus fustium contusiones averruncare nequirant.)' Sed Thara, sana consilia haud admittens, adversus filium apud Nimrodum accusationem instituit: qui vocatum Abrahamum jubet ignem adorare illico. At Abrahamus, 'Magis est,' inquit, 'ut aquam quis adoret; hæc enim ignem extinguit.' Ergo, quando ita visum esset, jubetur aquam venerari Abr.; sed is, 'Imo,' excipit, 'potius nubes adorandæ sunt; nam hæc aquas sustinent.' Nubibus cultum deferre jusus, majori jure hunc vento competere regerebat, quod is nubes dispergeret. Verum nec ad hunc divino cultu prosequendum, permoveri potuit, causam allegans, quod homo adversus ventum adhuc queat consistere, nec proinde æquius videri; quam ut homines sese invicem adorare debeant. Tandem Nimrodus sentiens ludum et jocum tantum se esse Abrahamo, in fornacem ardentem eundem actutum conjici jussit.

I shall conclude my Paper with a story from the History of Genghizcan the Great, p. 138:—

'Non habentur hæc in *Schalch. Hak.*, sed supplemus ea ex *דְּשָׁר* p. 24 b. ubi tamen ceteroquin multa aliter gesta narrantur."

A remarkable Fable of three devout Pilgrims, from Micondr. One Persian Author, after, having much condemned this step of the Califf, compares him to three devout pilgrims, of whom a Fable is related, which is much talked of in the countries of the Levant; and in reality the application is good. One day, says he, three devout pilgrims, travelling together, perceived in the fields some rotten bones; they stopped to consider them, they disputed, and neither of the three could agree to what kind of animal it was these bones belonged. They therefore resolved to pray to God that the animal might return to life, and agreed to make their prayers one after the other. The first had not finished his prayer before a great wind rose, and brought the scattered bones together. Heaven heard the prayer of the second also, and the bones were covered with veins, nerves, and flesh. And the prayer of the third completed the miracle: life entered into the machine, which began to stir; and they immediately beheld a lion strong and terrible, who, getting upon his feet, came and devoured the three devout pilgrims, who had made so many prayers for him.

E. H. BARKER.

Thetford, April, 1822.

AFRICAN FRAGMENTS.

No. IV.—[Continued from No. LIII. p. 117.]

Some Fragments extracted from [لابي الفدا] L'abouel Feda's Description of the Provinces of Egypt.

Cairo.

THE city of Cairo is situated to the left of Fostat:¹ it was built by the Fatemyte Khalifs,² who reigned in the west of Africa,

¹ Whilst Amrou ben el-Aas [عمرو بن العاص] was waging war in Egypt, he pitched his tent in the plain where Fostat now stands. A dove having come thither to make its nest, Amrou would not disturb it when he departed, but left his tent standing there. Some time afterwards when he passed that place, he was desirous of commemorating this action; he therefore ordered a town to be built on the spot, which he named Fostat, that is to say, tent. This town is now called Old Cairo [مصر العتيق].

² The princes of this dynasty pretended to have descended in a direct

and afterwards conquered Egypt. The first prince of this Dynasty who reigned in Egypt, was El Moâz Mâdd,¹ the son of El Mansure Ismâël, the son of El Kassim Muhamed, the son of El Mehedy Abeed-Allah. He conquered the many provinces of Egypt, and laid the foundation of Cairo in the year of the Hejra 359. (A. D. 976.) The ground upon which this city was built was a garden belonging to the sons of Teelune,² who resided in the neighbourhood of the city of their princes, known by the name of El Kêtaya. They gave it the name of القاهرة El Kahira, which signifies Victorious, thus intimating that it would triumph over all resistance. Cairo is not on the banks of the Nile, but to the East, and near Fostat, which being on the Nile, is the general resort of travellers, and where ships lie in safety; hence there is more traffic than at Cairo, and merchandise is procured at more moderate prices.

The Pharos, Watch-tower, or Light-house, of Alexandria.

Among the curiosities of Egypt is the [منارة اسکندرية] Tower of Alexandria; its height is one hundred and eighty [درعاً] cubits.³ It was built as a point of remark to ships, because Alexandria is situated on a flat land without hill or mountain, and there was placed on the top a mirror of burnished steel,⁴ for the purpose of seeing from it at a great distance ships

line from Aly [على], and Fatmah [فاطمة] his wife, daughter of Muhamed, the Arabian prophet. This dynasty began to reign in Africa in the year of the Hejra 296. (A. D. 908.)

¹ They once asked this prince which branch of the Ait-Aly he belonged to; Moaz, drawing his scimitar from its scabbard, replied, [هذا نلبني] *this is my genealogy*. Then throwing to his soldiers handfuls of gold, he added, [هذا جنسي] *this is my race*.

² Ahmed ebn Tulune [أحمد بن طولون] was the founder of the dynasty of the Tulunites [بنو طولون] in Egypt, which expired in the 923d year of the Hejra.

³ Dra'ain, i. e. cubits. ⁴ It is a measure from the elbow, to the end of the middle finger of a *full-sized man*. 20 English inches and a half is one cubit, or 4 yards make 7 cubits; so that according to [الذراع] L'Abou el Fedâ, the watch-tower is 309 feet high.

⁴ [الحديد الصيني] El Hedid-Esseeny, literally, iron-brass, q. d.

of Europe.' The Christians, however, contrived to get it destroyed in the early period of Islaemism, during the Kahfat of El Walid ibn Abdelmelk.

The Bower, or El Arych العريش.

El Arych was formerly one of the finest towns in Egypt: the air was pure and temperate, and fresh water was found there. It is reported that famine having ravaged Palestine, the brethren of Joseph came into Egypt to purchase provisions; but they had scarcely reached the neighbourhood of El Arych when they were arrested by the guards placed by Joseph on the frontiers, whereupon the captain of the guard wrote to Joseph a letter of the following purport:

"A deputation of the sons of Jacob of Canaan have just arrived near us: famine having ravaged their territories, they desire to purchase wheat [قمح]." Whilst they sojourned on the frontiers, waiting for Joseph's order to permit their entrance into Egypt, they made a bower of reeds and branches of trees to keep off the sun's rays. Ever since that period this place has been called El Arycha, that is to say, the Bower.² Fruits and dates are found here in abundance, also pomegranates, called

[الرمان العريشي] pomegranates of El Arych, which are the best in Egypt.

burnished steel. The French translation has rendered الحديد الصيني *acier de la Chine, Steel of China*; but this is unquestionably an error, for the word esseeny is well known to be the Arabic word for brass. The French translator, therefore, in rendering Esseeny, of China, has followed the sound, but not the sense of the word.

¹ [مراكب الروم] marakub errume, ships of Rome. The Arabian writers designate by this term ships of all the Christian nations of Europe, or of all those nations who acknowledged the supremacy of the pope in the early ages of the Muhamedan Æra, or the 7th and 8th century of the Christian Æra.

² These bowers are erected by the Jews in the courts of their houses in (Northern Africa, or at least in) West and South Barbary, to this day, during the feast of the passover, which period lasts seven days. They eat and drink, and receive visits, in these bowers of reeds and boughs.

The two Pyramids, El Haraman.¹

Among the most remarkable ruins in Egypt are the Pyramids. These are two enormous and very ancient edifices; they are so lofty that an arrow shot from a good bow would not reach the top. They are said to be ancient sepulchres, and many fables have been related respecting them. (May it please God to let the truth be discovered.) They are situated a day's journey from Fostat, on the western shore or bank of the Nile, and are surrounded by many others, none of which approach in size the two pyramids.

On the Pyramids, extracted from the Geography of Bakuy.

[باقوي].

The two pyramids situated opposite to Fostat are constructed with large square stones: these edifices have four sides, forming as many equilateral triangles, each side having four hundred and sixty cubits² [ذراع]; their perpendicular height is three hundred and seventeen cubits.

The pyramids are enormous structures, built with solidity, as well as with symmetry; they have never been shaken by the violence of the winds, nor by the ravages of tempests, nor by the shock of earthquakes. It is said that the following words were found written on them in the Mousueddy character [خط الهسنذاي].

"We have been so powerful as to raise these monuments; let him that would show his strength undertake to demolish them, although it is easier to destroy than to erect. We have covered them with a cloth of silk [ديماج], let him that is able clothe them with a cover of common matting [حصد]." It is pretended that there was discovered in one of these ancient monuments a

¹ [الهرمان] El Haraman, i. e. the two pyramids. This word is the dual of [الهرم]. The true dimensions of the pyramids have perhaps never been accurately ascertained. Volney in his chapter on the ruins and pyramids in his *Lettres sur l'Egypte*, &c. says, "On a mesuré plusieurs fois leurs hauteurs par des procédés géométriques, et chaque opération a donné un résultat différent, pendant qu'une calculation récente donne 600 pieds sur chaque face à la grande, et 450 pieds de hauteur perpendiculaire."

² See note 3, p. 249.

leaf,' which was deciphered by a sheik of the monastery of Kalmune, [خير قلمون] as follows: "We have examined the motions of the stars, and we perceived that a scourge or calamity falling from heaven, and also proceeding from the earth, would destroy all vegetables as well as animals. When our observations were terminated we went in search of our King,

Sureed ben Saluke [سوريد بن سلوك], and we said unto him: Elevate for thyself and for thine household, sepulchres which time shall be unable to destroy. Then Sureed ben Saluke built for himself the pyramid of the East [الهرم الشرقي], and that of the West [الهرم الغربي] for his brother; and the smaller one,

called El Muzer [الهرم الموزر], for his nephew. When Sureed died he was interred in the Eastern pyramid, and his brother in that of the West, and the remains of his nephew, Kerourse [كرورس], were deposited in that called Muzer which is situated below the others. The descent into all these edifices was by a subterraneous passage a hundred and fifty cubits long. The gate of the oriental pyramid is in the Eastern side, that of the Western on the West, and that of Muzer on the North. These pyramids contain incalculable riches. The narrative imports that these words were translated from the Coptic into Arabic."

JAMES G. JACKSON.

¹ Bakuy says that this leaf was written 395 years before the Deluge, [طوفان].

Volney attempts to prove the etymology of the word pyramid. He first makes it Greek, then Egyptian, he then gives it an Arabic derivation; but finding no *p* in that language, he substitutes *b*, and constitutes the word bouramis; he then substitutes the final *t* for *s*, making it bouram it, "*c'est-à-dire caveau des morts*." It is curious to see what changes and permutations etymologists will adopt for the purpose of proving some favorite hypothesis: they write whole pages to prove, not the truth, but their own dogma!—We will not discuss the etymology of the word pyramid, a term used only by Europeans, but unknown in the country where these immense masses have been erected; but we will observe, that the term which designates these edifices in Egypt is *Aurem*, i. e. a sanctuary, sacred place, consecrated ground. All depositories of the dead among the descendants of Ismael are consecrated ground, and this is a reason for supposing that these buildings were erected for preserving the body from the ravages of war, as the embalming was to preserve the component parts of that body from decomposition, so as to be enabled at the expiration of 6000 years to receive the soul again to animate it; a circumstance which was generally believed in Egypt before the time of Moses.

THE ARITHMETIC OF THE HOLY SCRIPTURES.

No. III.—[Continued from No. LI. p. 17.]

As the design of these suggestions is to advert to materials, at least, for what may be called an *Arithmetical* exposition of Scripture, the particular of Numbers has not yet been concluded. It closes, however, with the present No. by noticing some particular texts in which the word Number occurs—a few additional terms to what have already been considered—and also some enumerations which appear contradictory to each other, or to correctness and matters of fact. Afterwards there will follow in successive order, the Measures, Weights, and Money of the Sacred Writings; each of which will be entitled to a distinct and deliberate consideration.

The APPLICATION of the word, or idea of, NUMBER, in different parts of the Bible, is worthy of being noticed. The rule, mentioned in No. 11. p. 15, is generally, if not uniformly, true: that when מספר stands before the word with which it is connected, it signifies many; and when after it, a few.

Job xvi. 22. שנות מספר and Job xxxvi. 26. מספר שני have directly opposite meanings: the former denoting a small number, and the latter, a multitude.

Deut. xxxiii. 6. ויהי מתיו מספר should be read in English: "And let his men be a number:" and there is no necessity for the Italic addition of the common version.

Gen. xxxiv. 30. ואני מתי מספר "But I, men of a number:" very few. So מתי מספר in Deut. iv. 27. must also be interpreted.

Ps. xc. 12. למנות ימינו "to reckon," or, "distribute our days;" is so to enumerate them, as to improve the smallness of their number to the greatest advantage.

Eccl. vii. 27. חשבון "a complete enumeration:" such a one, no doubt, Solomon had made among the women of his seraglio.

Dan. v. 26. מנא מנה are compared with Job vii. 3. מנ by Michaelis, and rendered "numerals, numeravit." *Supplem.* p. 1518.

When the Redeemer said, as recorded in Matt. x. 30, ὁ καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι ἡριθμημέναι εἰσὶ; "But even

lib. i. cap. 193. says, that the country about Babylon was so fertile as constantly to produce two hundred, and sometimes three hundred fold." From "an Agricultural Experiment," recently made by *Dr. Adam Clarke*, it was shown that, by subdividing and transplanting, "2 grains of wheat had yielded 574 distinct plants;" and in the following season, "the one of these multiplied itself into 900 plants, and the second grain into 916!" See the *West. Meth. Mag.* for September, 1822. p. 573, 574.

Τεσσαράκοντα, 𐤔𐤕𐤁𐤏 , forty. 2 Cor. ii. 24. Τεσσαράκοντα (πληγὰς elliptically, but not unusually, omitted: Bos Ellipsis. p. 177. and Wetstein on Luke xii, 47.) παρὰ μίαν, "forty (stripes) save one." The rule in Dent. xxv. 3: ארבעים כנן לא יִדֹשׁ was (according to *Michaelis*, "Laws of Moses," iii. p. 446.) since the Babylonish captivity, observed by the Jews with such ridiculous scrupulosity, as noted here by the Apostle. *Josephus* even represents the Law as ordering πληγὰς τεσσαράκοντα μίας λειπούσης: *Antiq.* lib. iv. cap. 8. sect. 21, 23. The modern Jews observe the same custom, as appears from the case of the wretched *Acosta*—which article see in *Bayle's Dict.* note F.

Διῆτες, 𐤁𐤓𐤕𐤕 , two years. In Matt. ii. 16: Ἀπὸ διῆτους means, "from the beginning of," or, "entrance into, the second year." *Aristotle* uses the word in this sense when he says, *Hist. Anim.* lib. ix. 5, σταγὲς διῆτους, "of the second year" begin first to produce horns. But it is certain, that stags do this at the beginning of their second year. Further, Herod is said, Matt. ii. 7, to have "accurately learned of the Magi the time of the star's (first) appearance," τὸν χρόνον τοῦ φαινομένου ἀστέρος, and ver. 16, "to have slain all the children" ἀπὸ διῆτους; and under, according to the time which he had of them learned by accurate inquiry. But it is impossible that the Magi, whether they were of Arabia or Persia, should spend more than a year in coming to Jerusalem, and thence to Bethlehem, which confirms the interpretation of ἀπὸ διῆτους; here given.—*Parkhurst's Greek Lex.*: who also refers to *Knatchbull's* and *Campbell's* notes on Matt. ii. 16.

THE APPARENT CONTRADICTIONS in Scripture, arising from differences in Numbers, have been judiciously classified, and very satisfactorily explained by the *Rev. T. H. Horne*, in his excellent "Introduct. to the Crit. &c. of the H. Scriptures." Vol. i. p. 594—598. 2d ed. A few selections may suffice for the present purpose.

256 *The Arithmetic of the Holy Scriptures.*

1. *The Scriptures sometimes state in whole or round numbers.*

Thus, Stephen in Acts vii. 6. says, ἦν τετρακόσια, leaving out the odd tens. But Moses says, in Exod. xii. 40: שלשים שנה וארבע מאות שנה: as also Paul in Gal. iii. 17: ἦν τετρακόσια καὶ τριάκοντα; and Josephus.

In Num. xiv. 33, it is ארבעים שנה: but if we compare Num. xxxiii. 3 with Josh. iv. 19, we shall find that some days, if not weeks, were wanting to complete the number of "forty years."

In 1 Cor. xv. 5, the twelve Apostles are all mentioned, though Judas was no more.

2. *The numbers are reckoned exclusively or inclusively.*

Matt. xvii. 1, and Mark ix. 2, have ἡμέρας ἰξ; but Luke ix. 28, ἡμέρας ὀκτώ. In the two former texts the first and last days are excluded, and the intermediate days only are reckoned; while in the latter they are both included.

So, perhaps, ἡμέρας ὀκτώ in John xx. 26, are to be understood inclusively; it being most likely on that day so'night on which Jesus Christ had before appeared to his disciples.

3. *There are Various Readings to be considered.*

Mistakes in some of the similar letters, being numerals, may occasion them.

In 2 Kings viii. 26, we read עשרים ושתים שנה: but in the parallel passage of 2 Chron. xxii. 2, ארבעים ושתים שנה, which is impossible, as Ahaziah could not be born two years before Jehoram, his father, who was only forty years old. The former, therefore, is of course the true reading; and the difference may have been owing to the use of the numeral מ 40, instead of כ 20.—Boothroyd's Bib. Heb. i. p. 379, note.

2 Sam. viii. 4, and x. 18, read שבע מאות; which in 1 Chron. xviii. 4, and xix. 18, is שבע אלפים, "seven thousands," the proper number.—Kennicott's Diss. i. pp. 96—99. 462, 463. Diss. ii. p. 209.

The hour of Christ's crucifixion is stated by Mark, xv. 25, to have been ϣϣϣ; but by John, xix. 14, ἑκτά. As in ancient times all numbers were written in Mss., not at length, but with numeral letters, it was easy for Γ 3, to be taken for ϣ 6.

4. *The writers of the New Testament sometimes quote from the Septuagint Version, instead of the Hebrew Text.*

This is evidently the case in Acts vii. 14: ἰσθμὸν ἅκοντα πέντε;

whereas in Gen. xlv. 27, the writer says, שבעים. The Sept. of Gen. xlv. 20 enumerates 5 persons more than the Heb., which, being added to the 70 mentioned by the Heb. writer, shows the exact number "seventy-five."—*Dr. Hales' New Anal. of Chron. &c.*, Vol. 11. part i. pp. 159—162.

J. W.

NOTICE OF

*Thucydide de DUKER, de BECK, de SEEBODE, de GAIL,
de BEKKER, &c.*

IL existe de Thucydide 7 à 8 éditions. Le travail de M. Gail, rapproché de celui de Bekker, et l'opinion qu'on doit s'en former, vont occuper cet article. M. Bekker vient de publier une édition de Thucydide imprimée en Angleterre et en Prusse. Ce savant annonce une collation des manuscrits de la Bibliothèque royale de Paris, faite par lui : et ensuite, des notes de Wasse et de Duker. Dans cette annonce, il ne fait pas la moindre mention des notes de M. Gail : il n'accorde pas le plus foible éloge aux collations de manuscrits faites par M. Gail, sur Hérodote, Thucydide et Xénophon.

Il faut qu'on nous permette de rappeler le compte rendu de ce travail. 1^o, M. de Sainte-Croix dans le *Mercur* (Octobre 1807, p. 219), et dans le *Moniteur* (1^{er} Juin 1806, et 15 Novembre 1807), dit que la publication de M. Gail est du petit nombre des entreprises où se trouve intéressée la gloire de la nation. D'autres journaux ont également parlé de cette édition et traduction dans les termes les plus flatteurs (*Journal des Débats*, Mars 1820). Les étrangers ne lui ont pas refusé cet hommage, et le *Journal de Halle* (feuille supplémentaire, No. 117, Octobre 1820), après avoir blâmé M. Gail de n'avoir pas imprimé les variantes avec les accents (reproche très fondé), ajoute : "Fidèle à sa promesse, ce savant n'a rien épargné pour vaincre en exactitude Hudson et Ducker : et nous lui devons ce témoignage, que nous avons remarqué un grand nombre de passages où il s'est montré plus consciencieux que ses prédécesseurs." On aime à voir les savants étrangers honorer les heureux efforts des François : et M. Gail n'a point à se plaindre d'eux à cet égard, puisque M. God. Seebode accompagne le nom de notre compa-

triotte des mots *Francogalliæ decus*, répétés aussi par M. Beck (Opuscule publié à Leipsick en 1815).

Le *Journal de Halle* (feuille supplémentaire, No. 117, Octobre 1820), en termine ainsi l'annonce générale : "Puisse la noble entreprise de M. Gail trouver aussi des appuis dans notre patrie!"

M. Bekker n'a certes pas à se plaindre de M. Gail, qui s'exprime en ces termes de son ami : *Je suis redevable (des nouvelles variantes de Thucydide, Liv. vi.) je le redis¹ avec un vif sentiment de reconnaissance, à M. Bekker, qui a eu la bonté de me les transcrire lui-même, en marge de mon exemplaire de Thucydide. Ce volume sera déposé au département des manuscrits de la Bibliothèque du Roi.*

Comme on le voit, M. Gail a déclaré avoir de grandes obligations à M. Bekker par une revue nécessaire² des manuscrits du 6^e Livre. M. Bekker, qui ne dit point avoir la moindre obligation à son ami, ni pour les notes dont il ne cite aucune, ni pour les variantes qu'il publie en son nom, est-il, dans une partie de son travail, redevable à M. Gail, et ne devoit-il pas faire mention de la collation de M. Gail? tandis que M. Seebode, qui adopte les variantes de M. Gail, l'appelle, en songeant et à ses variantes et à ses innombrables travaux, *Francogalliæ decus*.

2^o, Les variantes de M. Gail ont-elles servi à M. Bekker? Quel est le résultat de son travail, comparé à celui de M. Gail? c'est ce que nous allons examiner en prenant au hasard : cet examen ne sera point inutile pour la critique des manuscrits de Thucydide.

Liv. 1. i. 1. (i. 3, p. 1.) *εὐδὸς* ici, dit M. Gail, le manuscrit A. donne *αὐτίνα* pour glose de *εὐδὸς*. M. Bekker qui a colla-

¹ *Je le redis*, donne lieu de penser que M. Gail a parlé ailleurs de ce don de M. Bekker. M. Gail pourroit en indiquer l'endroit.

² Cette revue du VI^e Livre et d'autres livres : encore peut être très utile. En 30 passages de sa collection (Xénophon, Tome VII. et Tom. I. de son *auctarium Xenoph.* p. 451), il déclare des parties de ses collations incomplètes et les causes de cette imperfection. Mais ces imperfections déclarées avec candeur, peuvent-elles anéantir le mérite de ce qui est fait? On a loué dans diverses éditions de Brunck, de Larcher, et autres, des fragments de collations de manuscrits; pourtoit-on, sans ingratitude, méconnoître l'entreprise de la collation des manuscrits d'Hérodote, de Thucydide, de Xénophon, par M. Gail, où ce savant donne tant de variantes?

³ 1. 1. indique chez M. Gail le chap. 1. et le paragr. 1. : ce qui est en parenthèse, indique le chap. 1, la ligne 3, la page 1, de l'édit. de M. Bekker, qui divise les chap. par lignes et non par paragraphes. En général nous ne ferons d'alinéa qu'aux changements de paragraphes chez M. Gail.

tionné, ou n'a pas vu, ou l'ayant vue, ne l'a pas citée, comme peu importante.

2, 1. (2, 6, p. 3.) ἕκαστοι. Ainsi que M. Gail, M. Bekker dit, "ἕκαστος Dionys. p. 872." Mais, pourquoi M. Bekker n'a-t-il pas vu, avec M. Gail, que neuf manuscrits donnoient ἕκαστος; et s'il l'a vu, comment, averti par la leçon de Denys d'Halicarnasse, n'a-t-il pas senti l'importance, 1° de dire que la leçon de Denys d'Halicarnasse se trouvoit fortifiée par celle de neuf manuscrits? 2° Comment ensuite n'a-t-il pas réfléchi que ἕκαστος, malgré le ἀπολείποντες qui suit, étoit évidemment la bonne leçon? et ici, reproche à faire à M. Gail qui, trop timide, n'a pas inséré cet ἕκαστος dans son texte. Au reste 1, 7, 1, Thucydide donne ἕκαστοι et non ἕκαστος.

3, 1. (3, 1. p. 6.) ἀσθένειαν. M. Bekker remarque avec M. Gail que G. omet ἀσθένειαν, et de plus l'insère dans son texte.

13, 2. (13, 7. p. 24.) τριήρεις ἐν Κορίνθῳ πρῶτον τῆς Ἑλλάδος. Ici M. Bekker, renouçant à la leçon de Duker, Bauer, Gail, donne τριήρεις πρῶτον ἐν Κορίνθῳ τῆς Ἑλλάδος; mais pourquoi omet-il et la leçon difficile πρῶτον τῆς Ἑλλάδος et la note de M. Gail, à qui je reprocherai ici, lorsqu'il approuve la leçon πρῶτον τῆς Ἑλλάδος, de ne pas dire à quel manuscrit il la doit.

15, 2. (15, 13, p. 28.) πολὺ ἀπὸ τῆς αὐτῶν ἐπ' ἄλλων κατὰ στροφῇ Ici M. Gail donne une bonne note omise, à tort, par M. Bekker. Je penserois avec M. Gail que ces cinq mots sont une glose de ἐκδήμους de Thucydide, laquelle aura passé dans le texte.

22, 1. (22, 8, p. 36.) ποθεν omis, Gail et Bekk.—Ib. ἀπαγγέλουσιν. Ici M. Gail donne ἐπαγγέλουσιν d'après A. M. Beck ne cite pas ce manuscrit A. Sa réponse sera *insperavi, non pertractavi*.—Ib. ἐμοί (et non μοί) ἕκαστοι Gail et Beck.—Ib. μάλιστ' εἰπεῖν. Cinq manuscrits donnoient cette variante à M. Gail.

M. Bekker ne citant aucun des manuscrits de Paris, ni aucun manuscrit, renonce à la leçon ordinaire μάλιστα εἰπεῖν, et sans rien dire, met dans son texte, la leçon des cinq manuscrits A, C, D, E, I, de Gail. M. Gail, qui pense (p. 15 et 28 de son excellent mémoire sur Thucydide) qu'ici l'intention de Thucydide est d'employer un rythme grave et lent, n'admet pas l'éliision; et je croirois que ce savant judicieux très a bien fait.

Voyez dans son *mémoire sur Thucydide* p. 90, 91, ses remarques sur οὗτε, sur παρὰ, qui selon M. Gail seroit à tort remplacé par οὐτ', παρ', comme quelques-uns l'ont voulu. On verra 1, 141, 3, où M. Bekker a profité, en silence, d'une remarque de même genre faite par M. Gail.

Ib. συμπασης τῆς, A, Gail et Bekk.

22, No. 3. ἀλλ' ὡς ἑκατέρων τίς. Ici M. Bekker cite la très bonne leçon ἀλλ' ὡς ἑκατέρω τις εὐνοίας ἢ μνήμης ἔχοι, et de plus il l'adopte et fait bien. Mais, je remarquerai qu'avant M. Bekker, M. Gail a donné, d'après A, F, G, cette même leçon.

22, No. 4. τὸ (μὴ om.) μυθῶδες Gail, Bekker.—τῶν (τε om.) γυγινημένων, Gail et Beck.—κατὰ τὸ ἀνθρώπινον, et non ἀνθρώπειον fort approuvé par Wass. A, B, C, D, E: Gail et Beck.—lb. τοιούτων (ὄντων) A, B, C, D, E, F.

lb. No. 22, 4. ὅσοι δε βουλήσονται τῶν τε γυγινημένων τὸ σαφές. σκοπεῖν, καὶ τῶν μελλόντων ποτὲ αὐθις, κατὰ τὸ ἀνθρώπειον, τοιούτων [ὄντων] καὶ παραπλησίον εἶναι etc. Ici M. Bekker cite les manuscrits A, B, C, D, E, F, G, H, I, qui omettent ὄντων. Cependant, comme tous les manuscrits ne le suppriment pas; comme quelques-uns le donnent, M. Gail l'a conservé quoiqu'avec le signe de doute.

M. Bekker, moins timide, supprime la leçon ὄντων. M. Gail, dans ses observations sur Thucydide, donne pour la conserver, de mauvaises raisons,¹ auxquelles il auroit pu (dans son système de justifier εἶναι εἶσθαι par l'adjonction du participle ὄν, ὄντες) joindre le ὄντων εἶναι que donnent ses variantes de Xénophon.² Mais il a fait mieux dans son 3 Vol. du *Philologue*, p. 133. où il propose cette version : *il me suffira que cette histoire soit jugée utile par ceux qui voudront méditer sur le certain des événements passés et de ceux qui doivent, à l'avenir, suivant la nature des choses humaines, être à-peu-près les mêmes, des causes ou des circonstances semblables venant à se représenter, τοιούτων ὄντων.*

Si cette version est exacte, comme je le pense fortement, il s'en suivra que MM. Schæffer, Bauer, Coray, Kistemaker, Wytenbach, Hermann, Wolf, et M. Poppo, se sont tous trompés, et que M. Bekker aura eu tort de supprimer un mot que donnent des manuscrits, et que représentoient toutes les éditions antérieures à la sienne.

Plein de vénération pour les talents et l'urbanité de M. Gail dans plusieurs genres, je continuerai peut-être dans un prochain No. mon examen des éditions de Thucydide, et je donnerai de nouvelles preuves qu'il existe une grande conformité entre la collation de M. Gail et celle de M. Bekker lorsqu'il cite les manuscrits de Paris.

à Paris, le 3 Mars.

P.

¹ Voy. son *Xenoph. Var.* tome 7. *Hellen.* 2, 1, 28, et non 2, 2, 28 comme M. Gail le dit sautivement dans ses observat. sur Thucydide.

² Tome 7. des Var. *Hellen.* 1, 4, 16, p. 346.

OBSERVATIONS ON

A controverted Passage in JUSTIN MARTYR; also on the Worship of Angels.

THE following critique was sent to our Journal by an illustrious scholar, whose well-founded respect for the Rev. Mr. Nares, and whose kindness to the late Mr. Beloe (afterwards not well requited) had induced him to communicate it to the conductors of the British Critic. It forms the sixthth article of the Review for March, 1794, and the writer has lately given permission ~~for~~ to be introduced into our Journal. He has also furnished us with a valuable article from the Bibliotheca Literaria, which was conducted by the learned Dr. Jebb and the yet more learned Mr. Wasse, and of which the first number appeared in 1782, and the tenth and last in 1784. In Number 8. there is "Locus Justinæ Martyris emendatus," by Dr. Ashton (formerly Master of Jesus College, Cambridge), well-known as the literary and political opponent of Dr. Bentley, and the auxiliary of Thirlby in his edition of Justin Martyr, and supposed to have been the adviser, and almost the ally, of Dr. Middleton in his Remarks upon the "Proposals published by Dr. Bentley for a New Edition of the Greek Testament and Latin Version." Our Correspondent highly approves of the transposition recommended by Ashton on the passage in Justin Martyr, which Bryant had discussed; and it appeared to him, that Ashton's Dissertation would be a very proper companion for his own critique on Jacob Bryant's work.

The passage which our author quotes, from page 47 of the Benedictine edition, occurs in page 11 of Thirlby's, and runs thus: *Ενθενδε και Αθεοι κεκλημεθα και ὁμολογουμεν των τοιουτων νομιζομενων θεων Αθεοι ειναι, αλλ' ουχι του αληθεστατου, και πατρος δικαιοσυνης και σωφροσυνης, και των αλλων αρετων, ανεπιμικτον τε κακίας Θεου. Αλλ' εκεινον τε, και τον παρ' αυτον υιον ελθοντα, και διδασκοντα ημας ταυτα, και τον των αλλων ἐπομενων και εξημοιουμενων αγαθων Αγγελων στρατον, Πνευμα τε το προφητικον σεβιμεθα, και προσκυνομεν, λογω και αληθειᾳ τιμωντες, και παντι βουλομενη μαθειν, ὡς ἐδιδαχθημεν, αφθυνως παραδιδοντες.*

The learned Benedictine, from whom our author takes the passage, contends for the following translation: "Atque Atheos quidem nos esse, confitemur, si de opinatis ejusmodi Diis agatur: secus vero, si de verissimo illo, et Justitiæ, ac Temperantiæ, ac cæterarum

virtutum, patre, nullâ admixto vitiositate, Deo. Sed eum et Filium, qui ab eo venit, ac nos ista docuit, et cæterorum, qui illum assecrantur, eique assimilati sunt, bonorum Angelorum exercitum, et Spiritum propheticum colimus, et adoramus, ratione et veritate venerantes, et ut quisque discere voluerit, citra invidiam ut edocti sumus, impertientes."

The sense of the passage evidently depends on the words διδάξαντα and σεβομεθα, i. e. whether στρατον is governed by the one or the other. The Protestant writers say, and we think justly, that Ἀγγέλων στρατον is to be joined with διδάξαντα, but the Roman Catholics maintain that it should be joined with σεβομεθα. The learned author of the observations, after much pertinent reasoning on various parts of the sentence, proposes the following translation: "In consequence of this, we are called Atheists; and we fairly confess that we are so, in respect to those pretended divinities; but far otherwise, in respect to that most true GOD, the Father of all Righteousness and Wisdom, and of every Virtue, without the least mixture of depravity; for we reverence and worship both Him and his Son, who proceeded from him, and who afforded us this knowledge (of GOD and Christ) and afforded the same to the whole host of his other excellent messengers, the good angels, who minister to him, and are made like him; we likewise reverence and adore that Spirit, from whence proceeded all prophecy, affording towards it a true and rational worship; and we are ready to impart freely to all, who are willing to be instructed, the same information that we have received."

We agree with Robert Stephens, and the generality of Protestant writers, that no stop should be put after ταυτα, but we find those writers at variance about the sense which ταυτα bears, and we will lay before our readers the words of Thirlby: Atque ita hæc (Protestantes) vulgo interpretantur: *qui docuit nos tum hæc* (nimirum quæ ante dixerat de Dæmonibus) *tum etiam quæ de bonis Angelis scimus*, quæ (says Thirlby) dura sane interpretatio est. Aliam dedit Grævius. 'Justini verba (inquit) id volunt, Christum ista quæ de Deo Patre, justitiæ, temperantiæ, aliarumque virtutum amatore, et omnis malitiæ experte, dixerat, in oppositione iatorum Deorum (quos impudicitia, violentia, aliorumque vitiorum paulo ante reos intimaverat) ista, inquam, tam hominibus quam angelis bonis patefecisse.' Hæc ille, eademque in sententia fuisse videtur Langus.

We prefer the explanation given by the author of the observations, "who afforded us this knowledge of GOD and Christ;" and we could wish that Thirlby had favored us with some interpretation of his own, or with some opinion upon the comparative merits of the interpretations which he has produced from other authors. Such a discharge of his editorial office would, surely, not have been inconsistent with his determination, "Controversias Theologicas non attingere."

The author, whose work is now under consideration, has entered very fully into the sense of τῶν ἄλλων Ἀγγέλων. After showing that the word Ἀγγελος is applied to the Prophet Haggai, chap. i. ver. 13.; to John the Baptist, Matt. xi. ver. 12.; and to the High Priest of the Jews, Malachi, chap. ii. ver. 7., he says: "Thus the Christians were esteemed angels or messengers upon earth, whom Christ is said to have instructed; and the ἄλλοι Ἀγγελοι, the other messengers, were the angels in Heaven, who had the like instruction from the power that formed them."

Now to us it appears strange, that, without any preparatory expression, the sense of ἄγγελος should be involved in ἡμας, and should be inferred only from the subsequent words τῶν ἄλλων ἀγγέλων. In the passages quoted by our learned writer, some person is definitely referred to, e. g. "Thus spake Haggai, the angel or messenger of the Lord." John the Baptist is called "my Angel." The High Priest is called "the Angel of the Almighty." But, in Justin Martyr, ἡμας seems to be spoken of Christians at large, and not, as our author supposes, of Christian messengers and ministers, exclusively. To us it seems not improbable, that the Στρατιος τῶν ἄλλων ἐπομένων καὶ ἐξομοιούμενων αγαθῶν Ἀγγέλων, are opposed by Justin Martyr to the κακοὶ καὶ ἀνοστοὶ Δαίμονες, whom he had mentioned in the sentence immediately preceding the controverted passage.

After commenting on the words of Justin Martyr, our author examines the well-known distinction which the Roman Catholics maintain, between Δουλεῖν and λατρεῖν. He observes, very properly, that these are not the words used by Justin, and produces several passages, in which we are plainly "admonished to pay our worship and adoration to GOD alone." His language is perspicuous, his quotations are apposite, and his reasoning is, to us, satisfactory.

To the remarks on Justin Martyr succeed some observations on a celebrated passage in the second chapter of the epistle to the Colossians. Μηδεὶς ὑμᾶς καταβραβεύετω θελῶν ἐν ταπεινοφροσυνῇ¹ καὶ θρησκείᾳ τῶν Ἀγγέλων, ἃ μὴ εἶφακεν ἐμβατεῶν, εἰκὴ φύσιονμένος

¹ On this word it may, perhaps, not be improper to add a few words from Suicer. Under the word ἀγγιλατρία he gives an account of some Christians, who, on a false principle of humility, supposed themselves unworthy to worship God or Christ, and therefore paid adoration to angels. Zonaras upon Canon 35. Concil. Laodicensi, pag. 351., writes thus: Αἱρεσις ἦν παλαιὰ λεγόντων τινῶν, ὅτι οὐ δεῖ τὸν Χριστὸν ὑπεκαλεῖσθαι, ἢ εἰς προσαγωγὴν τὴν τοῦ Θεοῦ, ἀλλὰ τοὺς ἀγγέλους ὡς τάχα τοῦ τοῦ Χριστοῦ ὑπεκαλεῖσθαι πρὸς τὰ εἰρημνία μίσσους ὅστος τῆς ἡμετέρας ἀξίας. τοῦτο δὲ τάχα τυπηνόμῳ ἵκλινον. *Vetus erat hæresis quorundam, qui dicebant, non esse invocandum Christum, ut nos juvet, aut ad Deum adducat, sed Angelos, quod fortasse Christum propter dicta invocare, nostram superet dignitatem. Illud autem*

ὑπο του νους της παρκος αυτου και ου (this word is omitted by mistake) κρατων την κεφαλην, ἐξ' οὗ παν το σωμα, δια των αἰων και συνδεσμων επιχορηγοουμενον, και συμβιβαζομενον, αυξει την αυξησιν του Θεου.

Our author would read ελθων for θελων,¹ and, as it might be objected, that the next clause would be under the same regimen, and that ελθων εν θρησκειᾳ would appear unintelligible to those who would admit ελθων εν ταπεινοφροσυνη, he answers, that, in his opinion, the word θρησκειᾳ is not necessarily governed by the participle ελθων, but may still be supposed dependent upon the verb καταβραβεuerω. He then gives the following arrangement: Μηδεις ὑμας καταβραβεuerω ελθων εν ταπεινοφροσυνη· και (μηδεις ὑμας καταβραβεuerω τη) θρησκειᾳ των Αγγελων. The learned writer will excuse us for saying, that his construction of the words seems to us very embarrassed; and that a substitution of ελθων for θελων, however ingenious, is, in our opinion, unnecessary; but, as the whole passage is very difficult, and has been the subject of much controversy among critics, we will lay before our readers the result of our inquiries into some of the most important words which occur in it.

Jerom, as quoted by Wetstein, charges St. Paul with provinciality in the word καταβραβεuerω. “Multa sunt verba, quibus juxta morem urbis et provinciae suae familiarius Apostolus utitur. E quibus, exempli causa, pauca ponenda sunt—μηδεις ὑμας καταβραβεuerω, i. e. Nullus hominum accipiat Bravium adversus nos. Quibus et aliis multis verbis usque hodie utuntur Cilices.” Now Stolbergius, as we find from Wolfius (in Loc.) has vindicated St. Paul from the imputation of Cilicism, by one passage from Eustathius, Iliad i. ver. 39, and by another from the speech of Demosthenes, contra Midiam. We shall subjoin both.

Αλλα καταβραβευει αυτον, ὡς φασιν οἱ παλαιοι, του φυσικου θεσμου προθεμενος το δικαιον. Eustath. Επισταμεθα Στρατωνα ὑπο Μειδιον καταβραβευθεντα, και παρα παντα τα δικαια ατιμωθεντα. Demosth.

Stolbergius reasons thus: “Hoc verbum proprie notat in judiciis insidiosae circumvenire atque opprimere: deinde transfertur ad quamvis deceptionem ac fraudationem. Quæ significatio ad hoc

esse deprimentes, forte dicebant. • • • Et Balsamon, ad eundem Canonem, p. 841. ‘Ὡς ἐστὶ τὸ πολλὸ ὁ σωμαρὶς ἐν τῶν διεξῶν ἡμᾶς ὑποκλίπται. διὰ τοι τοῦτο καὶ ὑπερβάλλοντος περὶ τινος μὴ ἐπικαλιῶσθαι τὸν Χριστὸν εἰς βοήθειαν, ἀλλὰ τοὺς ἀγγέλους, κατὰ τρεῖς καὶ ἑξήκοντα ἔτη, καὶ τῆς πρὸς τὸν Θεὸν τιμῆς. διὰ καὶ τὰς ἱκετεύσεις αὐτῶν πρὸς τὸν Θεὸν ἱκετοῦν κατὰ τινὰ αἰτίαν, ἀλλὰ πρὸς τοὺς ἀγγέλους. • Malignus ille ut plurimum a dextris nos fallit. Propterea etiam olim quidam viciit, ne vocarent Christum ad auxilium, sed Angelos, quodam quasi reverentia et erga Deum honore ducti. Hinc etiam preces non ad Deum dirigebant juxta hæresin quendam sed ad Angelos.

¹ Our own opinion entirely agrees with that of Rosenmuller, Vol. IV. page 583. v. 18. cap. ii. of the Scholia on the 1 Epist. to the Colossians.

dictum maxime videtur quadrare. Bene vulgatus, qui non temere rejiciendus: *Nemo vos supplantet.*" But Wolfius says, that Elsner, upon the authority of the passage from Demosthenes, interprets *καταβραβεύειν* pervertere; that he quotes from Hesychius and Suidas, *κατακρίνειν*, and from Phavorinus, *παραλογιζέσθαι*, as the explanations of *καταβραβεύειν*; that he resists the interpretation, quæ ad Brabeum interversum respicit, because *βραβεύειν* nunquam adhibeatur de *certantibus*, sed de *judicibus* sacris ludis præcedentibus; and because "Proprie significet in genere *dirigere, moderari, præesse* alicere rei, unde translatum est ad *Judices, Certamina, βραβεύοντας, moderantes*; ut proinde *καταβραβεύειν* idem si, quod *pervertere*, seu, ita rem *judiciumve* sive *artibus*, sive *Gubernatore*, ut contra alium feratur *sententia*." "Hæc," says Wolfius, "recte monet Elsnerus," and then he adds, "Interim non negaverim, ex his consequi, ut is, qui ex perverso illo *judicio* pendeat, vel pendere debeat, ipsius brabei *jacturam* faciat." To Elsner's interpretation we prefer that of Krebsius, in page 338 of his *Observations* in *Nov. Test.* à Josepho, *βραβεύω*, says he, is *Certaminis Moderator et Arbiter sum, et Præmia Certaminis distribuo*; and for this sense he quotes one passage from Josephus. Then it is applied, says he, *de Judicibus in universum suum cuique tribuentibus*, and for this he quotes a passage from Josephus. He goes on "*καταβραβεύειν* proprie est, *Sententiam adversus quempiam fero, quæ eum Brabeo, seu Præmio Certaminis indignum pronuncio, quum alioquin dignus sit*; ut omnium optime vim hujus vocis exposuit Stephanus Thes. Gr. L. t. i. p. 785. Sæpe in Compositis *της κατα* ea significatio, v. c. in *τῷ καταφρονεῖν*, invenitur, quod præter usitatum Significationem, denotet *contra aliquem sentire*, s., *insidiare, alicui imponere, decipere aliquem*. Vid. 10, Pearsonii *Præfat. Parænet. ad LXX Interpretes*. Inde *καταβραβεύειν* in universum denotat, *aliquem insidiosè et injustè circumvenire et decipere*; quem significatum accommodatiorem Apostoli *Menti* esse putem, quam eum, quem Elsnerus tribuit, qui interpretatur, *pervertere*, ut indicetur *perversum judicium arrogantis revera hominis, sed modestiam prætendentis*. Sensus est, *Nemo vos insidiosè et injustè circumveniat et decipiat.*"

Having declared our assent to the opinion of Krebsius, we have only to add, that *καταβραβεύειν τινα* are interpreted by Reiske, "*nequam Artibus aliquem circumventum evertere.*" v. *Index Græcit.* Demosthen. p. 436.

The word *θελων* has perplexed many interpreters. Le Clerc, as appears from Wetstein, would read *θελων*; and Wolfius tells us, that, finding no authority from the manuscripts, Le Clerc would not venture to change the reading. The author of the *Observations* conjectures *ελθων*, and, in his conjecture, he has been anticipated by two other Critics. Wetstein quotes *ελθων* from P. Junius, and Tourp, on the words *καθιγμενος, θελων, φθασας*, in Suidas, pro-

poses *ελθων*, and they extend the same emendation to this very passage in the Colossians. He supposes Paul to allude to the words of Christ, in Matt. xxiv. ver. 5. Πολλοι γαρ ελευπονται επι τῷ ὀνοματι μου. V. Emendat. in Suidam, page 63 of the edition published in London, 1764, and page 302 of the Oxford edition, 1790.

We are confident that Toup had not seen the conjecture of Junius, and that the author of the Observations was equally unacquainted with Toup; but if this conjecture should be admitted, still we could not accede to the construction which the author of the Observations had laid before his readers. *Ελθων εν θρησκειᾳ*, doubtless, is harsh, when considered by itself; but it is very common with the best writers, after using a word in its proper and scientific sense, in one part of a sentence, to give it only a more lax and general signification in the other. Vid. D'Orville ad Charit. p. 395.

As we wish to retain *θελων*, we shall bring forward some interpretations, which we think worthy of attention. Wolfius mentions Vatablus, Castalio, Capellus, Casaubonus, Elsnerus, Alberti, and others, who understand *θελω* in the sense *ευδοκω*, for so it is explained by Hesychius and Phavorinus, and such is the sense it bears in the Septuagint Translation of the 10th verse of the 146th Psalm: *ουκ εν τη δυνασσεια του ιππου θελησει*. This interpretation is by no means improbable, though Wolfius admits it not. We shall endeavor to fortify it, by the words of Biel, in his *Novus Thesaurus Philologicus*, p. 29, vol. ii. “*γρη, 1 Reg. xviii. 22. θελει εν σοι ο βασιλευς, rex te delectatur. Vid. et 2 Reg. xv. 26. 3 Reg. x. 8. 2 Par. ix. 8. Ps. xvii. 22. ρυσεται με, οτι εθελησε με, liberabit me, quia me delectatur. Vid. et Psalm xxi. 8. et conf. Matt. xxvii. 43. Ps. xl. 12. οτι τεθεληκας με.*” Mr. Parkhurst, after stating the Hellenistical sense of *θελω* with an accusative, which is often thus applied by the Seventy, *γα γρη*, to have intense delight in, writes under the next interpretation thus, “*Θελω εν, to delight, take delight in, to be delighted with, occ. Col. ii. 18.* This phrase is also Hellenistical, used by the LXX. in the same sense, 1 Sam. xviii. 22. 2 Sam. xv. 26. 1 Kings, x. 8. 2 Chron. ix. 8. Ps. cxlvii. 10. for the Hebrew *γα γρη*.”

To many of our readers, the explanation immediately preceding may appear satisfactory; but we confess ourselves inclined to prefer that which follows. Scaliger, as quoted by Wolfius, says, “*θελων* apud Apostolum absolute ponitur tanquam Nomen, *εθελοντης, εκουσιαζομενος*. Wolfius then quotes from Elsner a passage of Herodotus, lib. ix. cap. 14. “*πυθομενος δε ταυτα εβουλευετω θελων, ειως τοντους πρωτον ελοι.*” We are of the same opinion with Elsner, and have the satisfaction to find that Wesseling understands *θελων* in the same manner. We will quote his words: “*Θελων, damnatum a Brit. et docto viro, geminum habere videtur S. Pauli.*

Epis. ad Colos. c. xi. 18. μηδεις υμας καταβραβευετο ΘΕΛΩΝ, i. e. cupide. Θελων sane Cupiditatem et Lubentiam quandam in Æschyli Fabulis ostentat sæpenumero : Θελων δε τωνδε πευσεται λογων, cupide libenterque audiet, Choeph. v. 791." Mr. Toup, in a note subjoined to the last edition of his Emendations, page 302, would read ελθων, in Herodotus, for θελων, but we think differently from Mr. Toup, and hope to confirm our opinion by the authority of Krebsius, which we have reserved for this place : "*Nemo vos insidiose et injuste circumveniat et decipiat, ejus regi cupidus* : ita enim θελων interpretandum puto, ut indicet summum eorum Hominum Studium alios decipiendi. Habet enim θελω, alii Verbo junctum, hanc vim, ut denotet, *cupidus sum* ; vide exquisitissimæ doctrinæ Virum Jer. Marklandum, in Conjectur. Lysiacis, c. xix. p. 579."

We are always happy to support the reading generally received in the text of the scriptures, and we believe that the greater part of our readers will be disposed to admit some one or other of the preceding interpretations, in preference to the conjectural reading of ελθων.

Upon the word θρησκεια we shall say a little. It is thus explained by Constantine : "Vox, ut autumant, a Thracibus deducta ; quod apud hos Orpheus multa de Diis confinxerit, traditis Ceremoniis quibus colerentur. Θρησκεια παρα την των Θρακων επιμελειαν την προς το θειον, και την Ορφειω ιερουργιαν. Ουτοι γαρ πρωτον εξευρεν την περι των θεων εννοιαν." Plutarch gives the same account of the word θρησκειν, in the life of Alexander : "Πολλα ταις Ηδωνισιν και ταις περι τον Αιμον Θρησσαις ομοια δρωσιν, αφ ων δοκει και το θρησκειν ονομα ταις κατακοροις γενεσθαι και περιωργοις ιερουργιαις." V. page 665, Vol. i. Edit. Xyland. In producing these two passages, we do not mean to make a display of any recondite erudition, for our readers will find the words of Plutarch in Wetstein's Testament, and the Lexicon of H. Stephens, by the latter of whom we were led to consult the Etymologicum Magnum : but we thought it worth while to give some explanation of so important a word. Upon the sense which it bears in the Epistle to the Colossians, joined with των Αγγελων, the commentators are divided. Wolfius writes thus : "Verti hæc possunt ; *et cultu Angelorum*, qui scilicet illis exhibeatur ; vel, *et Cultu Angelico*, h. e. tali cultu et habitu, quo Angeli instructi sint, et qui Angelos præferat et mentiatur."

In support of his opinion, he says, "*Vocem θρησκεια nusquam video adhiberi cum Voce v. c. θεον aut alia, quæ Objectum inferat, in quod Cultus tendat, sed simpliciter de religioso Cultu, nunc quidem vero, nunc superstitioso ponitur. Id probatum dedit Suicerus, tom. i. page 1405, et Elsnerus, page 263. Ita Paulus Act xxvi. 5. ait : κατα την ακριβεστατην αιρεσιν της ημετερας θρησκειαις ζησα Φαρισαιωσ ; et Jac. i. 27. legis, θρησκεια καθαρα και αμικτος*

παρα τῷ Θεῷ και πατρὶ αὕτη ἐστὶ." St. James, chap. i. ver. 26. uses, *τοντον ματαιος ἡ θρησκεια*. Thus far Wolfius.

Now, in the foregoing passages, there is no instance of the object of worship. The word occurs only four times in the New Testament. We have *θρησκεια καθαρα*, and *ἡμετερα θρησκεια*, and *τοντου ἡ θρησκεια*, all of which correspond to the criticism of Wolfius; and *θρησκεια των Αγγελων*, which is a doubtful passage; we must, therefore, have recourse to the Septuagint, where *θρησκεια* occurs twice, and in one place is compatible with the criticism of Wolfius, but in the other opposite to it. In Wisdom, xiv. v. 18, we read *εις επιτασιν δε θρησκειας*; but, in the 27th v. of the same chapter, we have *ἡ γαρ των ανωνυμων ειδωλων θρησκεια*,¹ where the object is specified. Krebsius, page 339 of his observations, produces five or six passages from Josephus, where *θρησκεια* is used with *του Θεου*; but, while he rejects, as we do, this argument employed by Wolfius, he admits, as we also do, Wolfius's interpretation of the words *θρησκεια των Αγγελων*. "Nihil igitur ex Linguae Ratione, ut Wolfius putat, contra eos peti potest, qui *θρησκειαν Αγγελων de Cultu Angelis exhibendo* exponunt. Nihilominus minus eorum interpretationem et ipse rejiciendam puto, cum ob alias rationes, a Wolfio allatas, tum ob Vocem additam, *ταπεινοφροσυνην*; quæ uti *Humilitatem affectatam, et ad alios, Sanctitatis egregiæ Specie, decipiendos compositam* denotat, ita conveniens est *θρησκειαν των Αγγελων interpretari talem Cultum et Habitum, talem reverentiam, quali Angeli ornati sunt*." Vid. page 340. We would here observe that we are the more inclined to retain *θελων* in verse 18, because, in verse 23, we read these words: 'Α *τινα ἐστι λογος μεν εχοντα σοφιας εν εθελοθρησκεια και ταπεινοφροσυνη, κ. τ. λ. ἀ μη εωρακεν εμβαρτευων*. If our readers will look into Wetstein or Griesbach, they will find that the important word *μη* is wanting in several manuscripts, and in some scriptural passages cited by the Fathers; and Tertullian contra Marcion, as quoted by Bengelius, evidently did not read *μη*: "Ex Visionibus Angelicis dicebant cibis abstinendum:" but the most numerous, and the most authoritative manuscripts, would induce us to retain *μη*. Curcellæus says that some would read *κενεμβαρτευειν*, and is by Wolfius supposed to refer to Alexander More, who mentions, indeed, *κενεμβαρτευειν* (a Platonic word), but prefers the received reading *εμβαρτευειν*. There is another various lection, stated by Wetstein, from one of the Colbert MSS. and by Griesbach, page 317 of Symbol. Critic.; but, here again, we are unwilling to part with *εωρακεν*, the common reading. About the word *εμβαρτευειν*, there is some

¹ Wetstein quotes from Herodian a passage where the object is joined with *θρησκεια*.

Τῇ ἱερωσύνῃ καὶ θρησκείᾳ σχολάζειν τοῦ Θεοῦ. Herodian, V. vii. 3.

little difference of opinion. The learned author of the Observations on Justin Martyr explains it, "going in a stately manner, walking, as it were, in buskins, with an air of assuming dignity." We admit that, from the context, some idea of presumption and arrogance may be inferred; and yet we think that such a sense would not be necessarily implied by the word itself. We agree with Raphelius and Bos; the former of whom produces a passage from the Symposium of Xenophon, and the latter quotes Hesychius, to show that *εμβάτευειν* has the sense of *ζητεῖν*. Hesychius is now open before us, and we find in him, *εμβάτευσαι, ζητῆσαι*, again *εμβάτευσας, ζητῆσας*, and, upon the latter word, there is a note, which refers to Heinsius, in his *Exercitationes sacræ*, and to Lambert Bos, in his *Exercitationes*, where they discuss the passage of St. Paul, now under our consideration, and illustrate the sense of which we approve. Alberti refers to Suicer, and from Suicer we will produce a few authorities for *εμβάτευειν*, in the sense of *ζητεῖν*. 'Ο *Κυριος ταις καρδιαις εμβάτευει*. *Œcumenius* in Cap. ix. Actor, p. 53. *Κρυφιοις οφθαλμοις ὁ Θεος εμβάτευει εἰς τὰς τῶν ἀνθρώπων καρδίας*. Photius, in cap. ix. ad Romanos, page 324. *Πῶς γὰρ ὁ τὰς ἀπαντῶν εμβάτευων καρδίας*. Chrysostom, Lib. ii. de Sacerdotio. Upon consulting Krebsius, we find a very learned Note, the substance of which we will extract. *Εμβάτευω*, as he proves from Josephus and the Seventy, signifies primarily, "ingredi." Sometimes it means "inhabitare," and is used by the Poets, "*de Diis qui Locum aliquem inhabitare dicuntur*." Vid. Soph. in Œd. Colon. 671. "Per Metaphoram autem," continues Krebsius, "*εμβάτευειν τινι, inhabitare alicui rei, dicuntur, qui ei assiduam Operam Studiumque impendunt: quod faciunt ii, qui Discipulis percipiendis, accuratiusque perscrutandis operam dant*." He quotes, from Philo. de Plantat. Noe. page 225, *Ὅσπερ ἐνὶ τῶν ἀνατεμνόντων τὰ φρεὰτα τοῦ ζήτουμένου ὕδωρ πολλακις οὐχ εἴρον, οὕτως οἱ προσωτέρω χωροῦντες τῶν ἐπισήμων καὶ ἐπιπλεον ΕΜΒΑΤΕΥΟΝΤΕΣ αὐταῖς, ἀδυνατοῦσι τοῦ τελοῦς ἐπιψαῦσαι*. The sense of *εμβάτευοντες* in Philo, he says, "*Huic Payllino loco apprime conveniens est, ubi εμβάτευων ἃ μὴ εῶρακεν dicitur is, qui perscrutari, et in ea penetrare, mentis acumine audet, quæ non vidit, h. e. quorum cognoscendorum facultas humanæ mentis imbecillitati a Deo non concessa est*." In justice to the writer, whose observations are now before us, we shall add that Flaccius, as we learn from Suicer, gives the following interpretation: "in his, quæ non vidit, fastuose incedens."

The last word, about which we shall speak, is *κρατῶν*. We think *κρατεῖν* a word somewhat more emphatical than *εχειν*, with which it is sometimes joined.

Ἐχειν δυναμένος καὶ κρατεῖν ἀζημιῶς.—Φιλίσκος.

Among the metaphorical senses given to *κρατεῖν* by Stockius, we have *studiose observare, et observando firmiter tenere*. Sc-

condly, sollicite custodire, et custodiendo tenere aliquid. Thirdly, adhærere alicui, non avellendum ab eo. The first or second of these significations we think applicable to the passage in St. Paul. It is not usual for Reviewers, when stating and examining the opinions of authors, to expatiate so largely upon their own; but the importance of the verse in question will, we hope, be some excuse for us to our readers, for having ventured on a degree of copiousness, which we shall not often repeat.

The author of the *Observations*, after reasoning at large upon the words of St. Paul, gives his interpretation of the whole in English. He says, that "whatever be thought of the reading of *ελθων*, we learn, from the context, that there are many ministering powers, by whom the church is directed, but that Christ is the head of all, to whom we are firmly and solely to attach ourselves, and not to admit of any other adoration, either of angels or of men." In the conclusion he makes some temperate and judicious remarks on the unhappy state of France, and expresses a hope, that, "after this unnatural ferment, a calm will succeed, and an alteration for the better take place, in the Ecclesiastical Polity and Doctrines of the Gallican Church." In this wish we cordially sympathise with the learned author, and we earnestly recommend his whole pamphlet to the serious perusal of all Christians, to whatever church or whatever sect they may belong. It is full of candor, erudition, and good sense; and we trust that the writer will again favor the public with his opinions upon other sacred subjects.

LOCUS JUSTINI MARTYRIS EMENDATUS

in *Apol. I. Pag. 11. Edit. Thirlby.*

—'Ἄλλ' ἐκεῖνόν τε, καὶ τὸν παρ' αὐτοῦ νῦν ἐλθόντα, καὶ διδάξαντα ἡμᾶς ταῦτα, καὶ τὸν τῶν ἄλλων ἐπομένων καὶ ἐξομοιούμενων ἀγαθῶν ἀγγέλων στρατὸν, πνεῦμά τε τὸ προφητικόν, σεβόμεθα καὶ προσκυνούμεν, λόγῳ καὶ ἀληθείᾳ τιμῶντες.

Cum tibi, Vir dignissime, haud ita pridem affirmaverim, verba illa τὸν τῶν—ἀγγέλων στρατὸν, insignem hunc *Justini* de S. S. τριάδος cultu locum labe afficere, atque emendanda prius esse, quam ullus ex iis satis sanus locoque aptus sensus elici possit; id nunc, quando ita postulas, quibus possum rationibus, tibi probare aggrediar; ac, eo demum praestito, quid porro ipse de loco emendando sentiam (nam hoc quoque expetis) expromere non gravabor. Quod dixi igitur primo, verba illa de Angelis ibi posita ad nullum satis commodum sensum redigi posse, id, ni fallor, manifestum tibi faciam e variis eorum Interpretationibus, quas, tentata saepe

re, viri summo et Ingenii acumine et doctripi præditi dudum excogitarunt; nam si ex his accuratius perpendis nulla appareat, quam non merito repudiemus; haud iniquus, opinor, concedes illud non tam Interpretum imperitiâ, quam loci ipsius vitio esse tribuendum; atque eos ideo nil melius eruere potuisse, quod verba sic stantia melius nihil admitterent. Ad horum igitur Interpretationes expendendas nos accingamus. Primo autem *Pontificii, Perionius, Delarminus, Pelavius*, aliique, cum eorum ἐβελοθησεται non satis faveant S. Scripturæ, *Justinum* ejus vindicem appellant, cujus egregium hic pro Angelorum cultu testimonium se nactos esse gloriantur. Quid enim, inquit, illis, τὸν τῶν—ἀγγέλων στρατὸν—σεβόμεθα, ad rem aptius explicativusve dici potuit? Ecquis autem perlecto loco non statim videt, quam inique cum S. Patre agant hi Interpretes? Qui, ut causæ suæ serviant, inanem tantum verborum sonum captant; de eo autem, ut sensum loco congruum efficiant, utque ipse sibi constet *Justinus* (quæ est requissima interpretandi regula) nequaquam sunt solliciti. Quasi vero ille, qui in hac ipsa *Apologia* solum Deum esse colendum semel iterumque declarat, ministros ejus, Angelos, ejusdem cum eo cultus consortes faceret; aut, qui S. Spiritum una cum Patre et Filio ἐν τρίτῃ τάξει adorandum esse docet, cum quarto hic loco collocaret, atque Angelis in cultus ordine (quod vel ipsi nolunt Papistæ) postponendum censeret. Hanc itaque verborum explicationem merito rejiciunt *Reformati*, ut quæ non solum S. Scripturis, sed et *Justini* ipsius Doctrinæ planissime repugnet. Videamus igitur, 2do, quas illi e contrario interpretationes commiscantur. Duæ autem sunt potissimum notandæ. Prima est illa doctissimi *Bulli*, qui in Defens. Fid. Nic. Sect. 2. Cap. 4. verba hæc, τὸν διδάξαντα ἡμᾶς ταῦτα, καὶ τὸν τῶν—ἀγγέλων στρατὸν, sic vertit, *qui nos ista, et de Angelorum exercitu, edocuit*. Scilicet, quasi Græca essent, διδάξαντα ἡμᾶς ταῦτα, καὶ [διδάξαντα ἡμᾶς] τὸν τῶν—ἀγγέλων στρατὸν. Sed vides Latina illa his Græcis minime respondere, quæ sic certe exprimi oportuit, *qui nos hæc docuit, et [nos docuit] Angelorum exercitum*. Sed cum illa, *nos Angelorum exercitum docuit*, sensu carere videantur, id ut corrigeret vir eruditissimus, verborum formam immutavit, atque ita transtulit, quasi Græce scriptum legisset περὶ τοῦ τῶν—ἀγγέλων στρατοῦ. Fac autem rectam esse versionem; quid in se momenti habet hæc interpretatio? Nimirum, Christum nos docuisse bonos quosdam esse Angelos, Dei ministros. Atque hoc, ut opinor, non tam docuit Christus, quam olim traditum comprobavit. Hæc enim de bonorum Angelorum existentia, et ministerio, Doctrina Judæis antea e veteri Testamento erat notis-

¹ Ita fere vertit Steph. Le Moine, — *Qui hæc et Angelorum exercitum nos docuit*, et cum *Bullo* explicat. *Qui Angelorum ministeria nobis patefecit*. Var. Sacr. Tom II p. 135.

simā, atque inter Gentes quoque propagata; nec adveniens Christus novi quicquam ei addidit, præterquam quod Angelorum interdum mentionem fecit, atque receptam de iis notionem ad Doctrinam suam pro re nata accommodavit. Cum hæc itaque doctissimi viri interpretatio laxiore tantum in sensu vera sit, nec ipsa tamen e *Justinī* verbis stricte sumptis colligi possit, nos eam, ut coactam plañe, et a Sancti Martyris tam mente, quam verbis, alienam, rejicere non dubitamus. Ad alteram igitur pergamus, quam (præeunte *Le Moynio*¹ Caveoque²) nobis in Notis suis proponit *Grubius*. Is vero verba illa, τὸν διδάξαντα ἡμᾶς ταῦτα, καὶ τὸν τῶν—ἀγγέλων σπαρὸν, sic reddit, qui hæc tum nos, tum Angelos docuit. Atque aptior est hæc quidem Verborum versio, quam *Bulli* illa, sensu tamen eam nequaquam superat. Ecquis enim credat bonos Angelos ante Christi adventum ea nescivisse, quæ de Diis falsis Deoque vero refert hic *Justinus*? Putasne Myriadas illas throno³ Dei adstantes, et ei ministrantes, laudesque ejus⁴ concelebrantes, non nisi post natum Christum Dei Naturam et Attributa didicisse? Aut Diabolum cum Angelis suis Michaeli contra pugnanti⁵ ignotos fuisse? Adeone vero incogitantem existimabimus *Justinum*, ut ea Angelis, docente demum Christo, patefacta dicat, quæ paulo ante *Socrati*, Christo nondum nato, nota fuisse affirmat? Adde quod Christus in mundum venerit non Angelorum Doctor, sed Hominum; quos quidem recte dicit *Justinus* ea per illum edoctos fuisse, quæ vel ratione Duce cognosci poterant; quippe quia Christus laboranti rationi suppetias venit, ut rectas de Deo notiones, quæ Diaboli fraude vel e mentibus hominum deletæ prorsus erant, vel immane quantum depravatæ, in integrum restitueret, et Evangelii luce illustraret; atque ut humanum genus Dæmonum cultui mancipatum ad veri Dei agnitionem cultumque revocaret. Sed quo tandem pacto dicere potuit S. Pater bonos Angelos a Christo sic edoctos esse, qui a Dei cognitione cultumque nunquam desciverant, quosque ipse hic Deo ἐπομένους καὶ ἐξημουνμένους semper fuisse declarat? Profert quidem *Grubius* in sententiæ suæ subsidium verba S. Pauli ad Eph. iii. 10. ἵνα γνωρισθῇ νῦν ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν τοῖς ἐπουρανίοις, διὰ τοῦ ἐκκλησίας, ἡ πολυποικίλος σοφία τοῦ θεοῦ. Sed quam parum illa ad rem attineant, nemo non videt; quippe de iis rebus loquitur *Justinus*, quæ naturæ lumine aliquo modo investigari possunt; Paulus vero de arcanis Dei, illa nempe οἰκονομίᾳ μυστηρίων τοῦ ἀποκεκρυμμένου ἀπὸ τῶν αἰώνων ἐν τῷ θεῷ, hoc est, de mysterio Redemptionis humanæ; quod a sæculis in Deo erat absconditum; atque adeo nec ab hominibus, nec ab ipsis quidem Angelis, nisi revelante Christo, cognosci potuit. De hoc vero mysterio, aliisque ἀνεξιχνιάστοις Dei Decretis, *Irenæi* verba

¹ Var. Sacr. T. II. p. 186, 196. ² Prim. Christ. p. 13. ³ Daniel vii. 10.
⁴ Esai. vi. 3, 3. ⁵ Jude ver. 9. Apoc. xii. 7.

lib. ii. cap. 55. quæ citat *Grabius*, omnino sunt intelligenda; nempe, quod *Filius olim et ab initio semper Patris* voluntatem, et arcana ejus de salute hominum consilia, *Angelis revelavit*, ut in illis utique exequendis eorum ministerio uteretur. Vides jam, opinor, viros cætera acutissimos nihil, quod *Justino* dignum sit, proferre potuisse in loci hujusce explicatione. Neque tu profecto, vir eruditissime, melius quicquam ex verbis sic positis, quoquo te verteris, expiscari poteris. Quid igitur reliquum est, nisi ut corruptum dicamus hunc locum, et verba illa τὸν τῶν—ἀγγέλων στρατὸν, quæ difficultatem pariunt, loco non suo esse posita? Desunt quidem Codices meliores, unde verum discamus; attamen res ipsa nos dubitare non sinit, quin ab oscitante Librario idem hic factum sit, quod in aliis *Justini* locis illum fecisse manifestum est. Exempli gratia, p. 26. scriptum legimus, οὐ τῷ σῷ ὀνόματι ἐφάγομεν καὶ ἐπίομεν, καὶ δυνάμεις ἐποίησαμεν; ubi tu certe vides absurdum illud quod omnes fugit Editores, in his, τῷ σῷ ὀνόματι ἐφάγομεν καὶ ἐπίομεν, et ex Evangeliiis sic corrigi voles, οὐκ ἐνώπιον σοῦ ἐφάγομεν καὶ ἐπίομεν, καὶ τῷ σῷ ὀνόματι δυνάμεις ἐποίησαμεν; Recte, inquis; sed quo tu auctore fretus hæc corriges? Ego vero, cum non suppetant Codices, rationem solam, quæ ista tam incondita hoc in loco stare non patitur, mihi ducem sumam, atque ex conjectura (haud invito tamen, ut mox videbis, *Justino*) ea emendare conabor. Totum igitur Locum ad pristinam sanitatem integritatemque restitui posse arbitror, si luxata ejus membra, et per Scriptoris, uti dixi, incuriam transposita, in hunc demum ordinem redigamus, —τὸν διδάξαντα ἡμᾶς ταῦτα, πνεῦμά τε τὸ προφητικὸν σεβόμεθα καὶ προσκυνούμεν λόγῳ καὶ ἀληθείᾳ, τιμῶντες καὶ τὸν τῶν ἄλλων ἐπομένων καὶ ἐξομούντων ἀγαθῶν ἀγγέλων στρατὸν καὶ παντὶ—. Etenim verbis sic constitutis clara fiunt omnia, atque uno quasi ictu diremptam vides inane illam *Pontificios* inter et *Protestantes* controversiam: vides individuum *Trinitatem* ab Angelorum interposito liberam et incontaminatam: Vides S. Spiritum (dictante ipso *Justino* p. 19.) ἐν τρίτῃ τάξει collocatum, atque Angelos ad sedem propriam, et Honorem eis debitum, revocatos: Vides denique illud τιμῶντες, quod prius additum verbis, σεβόμεθα καὶ προσκυνούμεν, supervacaneum plane erat, sequenti clausulæ aptissime conjunctum. *Justini* igitur hæc est mens. Nos, inquit, spretis Diis Gentium, *Dæmonibus* sc. malisque Angelis, Deum verum, Patrem, Filium, et S. Spiritum, prout ratio Veritasque dicant, colimus et adoramus: Nec omnes tamen Angelos rejicimus; sed alios bonos, Deo ministrantes eique similes, eo, quo par est, honore prosequimur. Sanam certe falseberis esse hanc, et S. Literis consonam Doctrinam: Quam quidem non solus hic *Justinus*, sed et Patres tradunt universi. Imprimis vero *Athenagoras*,¹ qui *Justini* vesti-

¹ Legat. p. 11. Ed. Paris.

giis fere insistens ait, Christianos profiteri θεὸν πατέρα, καὶ υἱὸν θεόν, καὶ πνεῦμα ἅγιον, δεικνύοντας αὐτῶν τὴν ἐν τῇ ἐνώσει δύναμιν, καὶ τὴν ἐν τῇ τάξει διαιρέσιν—· Καὶ οὐκ ἐπὶ τούτοις τὸ θεολογικὸν ἡμῶν ἵσταται μέρος, ἀλλὰ καὶ πλῆθος ἀγγέλων καὶ λειτουργῶν φαρμέν—· Atque iterum, ¹ ὡς γὰρ θεὸν φαρμέν, καὶ υἱὸν τὸν λόγον αὐτοῦ, καὶ πνεῦμα ἅγιον—οὕτως καὶ ἑτέρας εἶναι δυνάμεις κατειλημμεθα—· *Con-*
similiter Origenes contra Celsum p. 386. ἕνα θεόν, τὸν πατέρα, καὶ τὸν υἱὸν θεραπεύομεν—· Et paulo post, *θρησκεύομεν τὸν πατέρα τῆς ἀληθείας, καὶ τὸν υἱὸν τὴν ἀλήθειαν—·* Deinde obijcienti *Celso*, ex eo sequi, non solum Deum, sed ejus ministros quoque esse colendos, respondet his verbis, εἰ μὲν οὖν ἐνόει τοὺς ἀληθείας ὑπηρέτας τοῦ θεοῦ, τὸν Γαβριήλ, καὶ τὸν Μιχαήλ, καὶ τοὺς λοιποὺς ἀγγέλους καὶ ἀρχαγγέλους, καὶ τούτους ἔλεγε θεραπεύεσθαι. ἴσως ἂν τὸ περὶ τοῦ θεραπεύειν αὐτοῦ [*ἢ αὐτοῦς*] σημαίνοντα ἐκκαθίρηντες, καὶ τῶν τοῦ θεραπεύοντος πραίσεων, εἵπομεν ἂν εἰς τὸν τόπον, ὡς περὶ τηλικούτων διαλεγόμενοι, ἅπερ ἔχωροῦμεν περὶ αὐτῶν νοῆσαι, i. e. *Si Celsus deus Dei ministros intellexisset, Gabrielem, Michaelem, reliquosque Angelos et Archangelos, eosque colendos esse dixisset, nos fortasse, repurgata cultus significatione, et colentis actione, nostram de re tanta, quoad intelligere potuimus, sententiam enarrassemus.* Hoc autem perinde est, ac si dixisset, nos quidem bonis illis Angelis, licet non cultum solius Dei proprium, inferioris tamen gradus cultum et honorem ejus, ut ministri ejus, sunt capaces, tribuendum esse declarassemus: Ita enim mentem suam clarius explicat p. 416. κἂν ἴδωμεν δέ, μὴ δαίμονας τινάς, ἀγγέλους δὲ τεταγμένους, εὐφημοῦμεν αὐτοὺς καὶ μακαρίζομεν—· οὐ μὴν τὴν ὀφειλομένην πρὸς θεὸν τιμὴν τοῖς ἀπονέμομεν. Rem vero totam ad *Justinum* mentem paucis complectitur p. 10. ubi dicit, θεὸν μόνον δεῖν σέβειν. τὰ δὲ λοιπὰ τιμῆς ἄξια, οὐ μὲν καὶ προσκυνήσεως καὶ σεβασμοῦ. Ad eundem fere modum *Eusebius*, *Dem. Evang.* p. 106. παρελήφαμεν εἶναι τινὰς μετὰ τὸν ἀνωτάτω θεὸν δυνάμεις ἀσωμάτων τὴν φύσιν καὶ νοερὰς—· ὅς δὲ γνωρίζειν καὶ τιμᾶν κατὰ τὸ μέτρον τῆς ἁξίας ἐδιδάχθημεν, μόνῳ τῷ θεῷ τὴν σεβασμὸν τιμὴν ἀπονέμοντες. Sic etiam in *Præp. Ev.* p. 148. ἡμεῖς μόνου τὸν ἐπὶ πάντων σέβειν δεδιδαγμένοι θεόν, τιμᾶν τε κατὰ τὸ προσήκον καὶ τὰς ἀπ' αὐτοῦ θεοφιλεῖς, καὶ μακαρίας δυνάμεις. Atque iterum p. 327. τοιαῦτα—· ἃ τῆς Ἑλλήνων πολυθεοῦ καὶ δαιμονικῆς πλάνης προτετιμήκαμεν, θέλας μὲν δυνάμεις ὑπηρετικὰς τοῦ παμβασιλέως θεοῦ καὶ λειτουργικὰς εἰδότες, καὶ κατὰ τὸ προσήκον τιμῶντες, μόνον δὲ θεὸν ὁμολογοῦντες, καὶ μόνον ἐκείνον σέβοντες. Habes jam nostram de loco hoc vexatissimo conjecturam, ne dicam emendationem; nam quantum ea suo momento ponderata valeat, tui erit judicii æstimare. Restat tantum, ut de verbis, λόγῳ καὶ ἀληθείᾳ, te moneamus, nos ea cum præcedente verbo προσκυνοῦμεν conjunxisse propter similem fere de eadem re verborum formam p. 19.

—νῖον, πνεῦμα τε προφητικὸν μετὰ λόγου τιμῶμεν. Attamen non negamus illa, in duarum sententiarum confinio posita, de utraque satis commode ἀπὸ κοινοῦ intelligi posse; quemadmodum et nos supra exposuimus. Quod ad ipsam vero phrasin attinet, fallitur plane cum *Sylburgio Grabijs*, qui *Justinum* alluisse putat ad illa, ἐν πνεύματι καὶ ἀληθείᾳ, Jo. iv. 23. Est enim loquendi modus usitatissimus, præsertim apud *Justinum*, idque ne longius abeam, in hac ipsa *Apologia*. Ecce loca! ὑπαγορεύει ὁ ἀληθὴς λόγος, p. 6. ὡς αἰρεῖ λόγος, p. 7. λόγῳ ἀληθεῖ, p. 10. μετὰ λόγου, p. 19. ὡς δείκνυσιν ὁ ἀληθὴς λόγος, p. 65. λόγου καὶ ἀληθείας ἔχασθαι, p. 99. Hæc igitur verba, λόγῳ καὶ ἀληθείᾳ, nihil aliud Latine sonant, quam, *Ut vera Ratio dictat, suadet, postulat; vel, ut recta Ratio evincit, et veritas ipsa efflagitat*. Nonnulli hic fortasse lectum mallet *πνεῦμά τε προφητικὸν* sine τῷ, uti p. 19. et τῶν αὐτῶ [sc. θεῶ] ἐπομένων, loco τῶν ἄλλων.— Nos vero hæc missa facimus; quippe quibus, in re Critica minime versatis, sat erit meriti, si in gravioris momenti re, dum tibi obsequimur, vel lucis aliquid attulisse, vel ansam saltem melius quiddam investigandi aliis præbuisse, videamur.

ON THE GENIUS AND WRITINGS OF CLAUDIAN.

PART II.—[Continued from No. XLVI. p. 206.]

Εἰν ἐν Βιργιλίῳ νόον καὶ μοῦσαν Ὀμήρου,
Κλαυδιανόν, Πώμη καὶ βασιλεῖς ᾄδεναν.¹

Inscript. in Stat. Claudian.

FROM our observations in a* preceding number, the reader will easily collect our opinion of the “prægloriosissimus Poëta” of the age of Honorius; an opinion consonant to that of the generality of critics. Yet the acceptance which his writings appear to have obtained in his own time, and the extravagant eulogies of which we have recorded a specimen, may be ac-

¹ Gesner (*Prolegomena*, p. xliii.) considers Dryden’s celebrated epigram on Milton as an imitation of the above. The two last lines, which he quotes, make a curious figure in his pages:

The force of nature could no further goe
To malle a third: She join’d former two.

counted for on other grounds than the influence of court favor, or the temporary popularity of most of his subjects. His merits, such as they were, were of a species peculiarly adapted to the critical capacity of his contemporaries. Nor, though the poetical halls of the Palatine have ceased to resound with the plaudits which rewarded the eulogist of Stilicho or the adulator of Honorius, has Claudian ever wanted a class of readers prepared to do justice to his undisputed qualifications. He is the favorite of those with whom words are a substitute for things; in whose eyes gorgeousness of diction, luscious sweetness of versification, fantastic and florid description, well wrought antithesis, and scattered happy sentences, are sufficient to compensate for the absence of the higher qualities of a poet; for depth, energy and pathos, beauty of design, grandeur of purpose, and insight into the true riches of language. He is a favorite especially with those of warm fancies, and judgment as yet immature, with whom to be dazzled and astonished is to be satisfied, and whom brilliancy of manner suffices to blind to inanity of matter. Boys admire Claudian, as children are fascinated with Gessner's Death of Abel. We remember, even now, the impressions which accompanied our first perusal of Claudian's poems, at an early age. It was, as if a new mine of poetical expression was opened before us. We seemed to have discovered a world of yet unexplored beauties, and our fancy was intoxicated with the dazzling hues and rich fragrance of the flowers which surrounded us. Even Virgil was cast into the shade—

————— as the stars go out,
When with prodigious light,
Some blazing meteor fills the astonished sight.

Nor can we recollect without a smile the pomp and tumidity with which the imitation of our new favorite infected our school exercises. The gloss of novelty, however, soon wore away; we discovered the unsubstantial nature of what had so fascinated us, and returned to Virgil and common sense. We have seen an acquaintance with Claudian and Ovid recommended in the case of young aspirants to the honors of Latin versification, as a means of ripening the fancy and developing the invention; probably on the supposition that the false taste so superinduced, would in the course of things reform itself, while the benefit would be permanent.

Claudian, however, is well intitled to the rank he holds among the Classics. If his style and sentiment in general savor of Oriental inflation, there is in his best passages a march and a dignity well becoming the last of the Roman poets; and the fertility

of his mind, the command of language which he displays on his own peculiar subjects, and the fine sententiousness of his moral passages, redeem in some degree the wretchedness of his subjects, and his own deficiencies. He is valuable, too, as an historian. His allusions to the manners and customs of the declining empire, the frequent notices he affords us of the state of the public mind on particular occasions, his sketches of topography and local scenery, and the light he throws on the accounts of contemporary historians, all conspire to repay the classical reader for his perusal. It is in these points of view more especially that he has called forth the warm panegyrics of Gibbon, the "*dulcia vitia*" of whose style were congenial to his own, and who acknowledges the frequent and effectual aid which he derived to his researches from the labors of the political poet.

There is little skill of arrangement displayed in any of Claudian's productions. With the exception of the *De Raptu Proserpinæ* and the minor poems, they consist wholly of panegyrics, invectives, epithalamiums, and congratulatory addresses on public occasions. In point of contrivance, they are an incongruous mixture of historical narrative, mythological fiction, and detailed satire or encomium. Every thing is transacted through the medium of a deity. Is an emperor to be married, or a favorite promoted to the consulship, or an obnoxious character to be dismissed from office, or a barbarian invasion to be repelled? a god, or a deified monarch, or the city of Rome represented as a goddess, or one of the cardinal virtues personified, descends, and makes a long speech, generally of supplication, addressed to another god, or to the hero of the piece himself. Then follows a reply of equal length; after which we have an account of the great events consequent upon this "colloquy sublime;" and prefixed to, or intermingled with, or subjoined to all this, the poet's own sentiments on the subject. Such and so inartificial is his plan; and from within this circle he never ventures. It must be allowed, however, that he makes as much of his subject as it is capable of. This is indeed his peculiar praise. Few ever understood so well the art of saying a great deal about nothing. He seizes skilfully upon the producible subject, casts its deformities into the shade, exaggerates the really great, magnifies the little, and throws over all the glittering veil of his own florid imagination. Every topic, which can be brought to bear directly or indirectly upon the matter in hand, is pressed into the service, and made to minister to the poet's prevailing purpose, the aggrandisement of his subject. The past is recalled, and the future anticipated, to add new splendor to the present.

Heaven pours forth its deities, and the secrets of fate are laid open. Claudian knew his talent, and made good use of it. From a great subject he would have shrunk; but in assembling round a common one all that is brilliant or fantastic in art or nature, and all that is imposing in sentiment, few have ever surpassed him. His subjects indeed were such as to supply him with ample scope for the exercise of his peculiar powers. He enters *con amore* into the description of processions, military reviews, and court pageants; and appears to be as much dazzled as any of the spectators by the display of imperial magnificence:

——— Sidonias chlamydes, et cingula baccis
Aspera, gemmatasque togas, viridesque smaragdo
Loricas, guleasque renidentes hyacinthis,
Et vario lapidum distinctas igne coronas.

Even to the common objects of nature he imparts a florid and unnatural beauty, totally foreign to them; resembling in this respect some poets of higher pretensions in the present day.

Claudian's accumulating propensities are especially visible in his portraits of character. It is no exaggeration to say, that all the virtues, and almost all the accomplishments, of which the poet had any idea, are attributed to his favorites, without discrimination, and apparently without fear of offending them by the grossness of the adulation. Their worst or most equivocal actions are explained by attributing them to praiseworthy motives. With an ingenious economy of praise, unknown in modern times, the credit due to a victory is divided between the commander and the sovereign, the former being represented as conquering by his skill and prowess, the latter by his *auspices*. All the common-places of morality are ransacked, and all the artifices of ingenious praise exhausted, in honor of the ruling powers. They are exalted sometimes by contrast with their unsuccessful adversaries, and sometimes by comparison with the sages and heroes of Greece and ancient Rome. Pythagoras and the Stagirite are made to veil their diminished heads to the learned consul Mallius; the exploits of Stilicho are extolled as incomparably transcending those of the Decii and Scipios of old time; and even the imbecile Honorius is represented as uniting in his own person all the public virtues and private accomplishments of his most illustrious predecessors, and as surpassing each in that excellence for which he was peculiarly distinguished. Even the gods and fabulous heroes of antiquity are introduced for a similar purpose, in a way which is often absolutely ludicrous. We might quote, among other passages,

equally amusing, the compliments to the equestrian skill, and personal graces, of the Emperor :

(Fescennin. Carm. i. l. 31⁴—38.)

IV. Cons. Honor, "*Tua posceret ultro,*" (l. 554—564.) And the following, in the first quoted poem, might almost have been copied from the "*Ipse capi voluit*" of Juvenal.

(Fescennin. Carm. i. l. 10—15.)

It would be difficult, indeed, for one who had not read Claudian, to conceive the extreme of absurdity into which his study of adulation sometimes carries him. His invectives are on a par with his panegyrics; equally copious, and equally unmeasured, though, from the nature of the case, not so ludicrous in their extravagance. He absolutely luxuriates in abuse, and like barbarian sculptors, exerts all his opulence of language in varying or aggravating the portrait of deformity.

It is impossible to regard such a prostitution of intellect without pain and disgust; nor is it easy to conceive how representations so palpably false, so immeasurably distant from the truth, could have been received with toleration, still less with applause, by the hearers, or even by the objects of the panegyric. The more delicate taste of a Tiberius would have rejected such homage with abhorrence. Perhaps, however, both our wonder and our indignation may be diminished on reflection. Undeserved praise is not always flattery. To many, perhaps to most minds there is an atmosphere of mysterious awe surrounding a monarch, through which himself and all that belongs to him, are viewed in higher dimensions and fairer colors than the reality. This is, it is true, a weakness, and the mark of a vulgar mind; but it is a feeling distinct from servility, and ought not to be confounded with it, though, as delusion and dishonesty play into each other's hands, the two are frequently found together. Many actions, too, which are now ascertained to have originated in selfish motives, were at the time otherwise interpreted; and it is not improbable that many favorable traits of character, which history, in its sweeping condemnation, has omitted to notice, were then recognised and appreciated. Without some such considerations as these, it is difficult to account for the sentiments entertained by contemporaries, and the opinions expressed by writers of whose integrity there can be no doubt, relative to characters of which the world now judges very differently. Nor ought it to be forgotten, that the topics of eulogy to which the court poet is compelled to resort, counteracts in some degree the effects of his servility. Poetry is essentially lofty, and if it cannot find an elevated subject, will make one. It may disgrace

itself by becoming the panegyrist of the worthless, but it cannot descend to their level. If it cannot alter the nature of their actions, it will at least shame them by the fictions to which it is obliged to have recourse in their vindication. If it cannot find matter for praise in what they are, it will praise them for what they are not; and thus virtue, or what the poet considers as such, will in some way or other be the subject of the verse. Hence it is that the poetry of Claudian is so rich in moral reflection. His merit in this respect is indeed generally acknowledged. Few of the Roman poets have excelled him in the happy expression of sentiment. One or two of his sentences have passed into proverbs: as,

————— Nunquam libertas gratior extat,
Quam sub rege pio. De Cons. Stilich. iii. 114.

And the following, which is expressed with an ease and purity worthy of the Augustan age:

————— Natura beatiss
Omnibus esse dedit, si quis cognoverit uti.
In Ruf. i. 215.

The sententious passages of Claudian are, in our opinion, the finest parts of his works. Such are, among many others of the same stamp, the *Kires* in praise of a country life, copied indeed, somewhat too closely from Virgil, Ruf. i. 196; the address of Theodosius to his son, iv. Cons. Hon. 214; the fine passage beginning, "Principio magni custos Clementia mundi," Laud. Stilich. ii. 6; and the well-known verses "De Sene Veronensi," among the minor poems. In addition to what was said above in extenuation of the great pervading fault of Claudian, it ought to be remembered, that in the case of Stilicho at least, he had the excuse of personal gratitude. Stilicho is indeed, more or less directly, the hero of every song; and he seizes with manifest pleasure every opportunity afforded him of reverting to this favorite subject; whose actions, indeed, with the proper degree of exaggerated coloring and distorted statement, appear to have afforded as fair a scope for eulogy as the greater part of those which have called forth the admiration of poets and orators in different ages.¹

¹ Setting aside the admixture of mythological fiction, Dryden's court poems bear a considerable resemblance to the Panegyrics of Claudian. Such are the lines on the Restoration, the *Annus Mirabilis*, and the *Threnodia Augustalis*; for the odes, elegies, and panegyrics of Dryden differ in little but the title. Addison's Campaign, and Tickell's Royal Progress, are specimens of the same style.

Throughout all the works of *Claudian* there is a studied reference to Roman feelings and associations. In this he probably consulted the prepossessions of his audience. Though the great body of the population was little better than a mixture of all nations; though the original constitution of Rome had ceased to exist for centuries, and even the outward features of its polity were becoming more and more indistinguishable; the name of Rome still remained, and the recollection of its ancient glories had never been wholly effaced, even among the most degenerate of its sons. It is probable that, with the purity of blood, the degree of national feeling, which still remained, survived principally in the patricians, to whom *Claudian's* writings are addressed. Accordingly, all the shadows of liberty which yet remained, all the reliques of Republican form and title which were retained under the declining empire, are sedulously brought forward to dignify the transactions of despotic power or military violence.

Ev'n then—in mockery of that golden time
When the Republic rose rever'd, sublime,
And her free sons, diffus'd from zone to zone,
Gave kings to ev'ry country but their own—
Ev'n then the senate and the consuls stood
Insulting marks, to show how Freedom's flood
Had dar'd to flow, in Glory's radiant day,
And how it ebb'd, for ever ebb'd away.

The venerable names of liberty and the people, the dignity of the consulship, the sanctity of the laws, the faith, and clemency, and inflexible justice which partial tradition extolled as the characteristics of the ancient Republic—these and kindred topics are perpetually recurring in the pages of the last of Roman poets. The daring achievement of *Stilicho*, in forcing a passage through the camp of *Alaric*, is heightened by a comparison with the exploit of *Cocles* of old. *Honorius* is complimented on his Roman predilections, and his adherence to the forms and customs of antiquity; and *Theodosius* is represented as inculcating on his son the virtues of the hardy heroes of the Republic as especial models of imitation.

Whether *Claudian* was a Christian, has been the subject of some dispute. The point is scarcely worth deciding. If he were such, it could be in name only; for the tone of his sentiments is Pagan throughout, not to mention specific objections contained in individual passages. We are inclined, however, to agree with the greater part of critics, that he was an unbeliever; though we are not satisfied with all the arguments adduced in

support of this opinion. The sneer in Eutrop. i. 314. can only apply to the fanatical reveries of an individual monk; and the satire, after all, is levelled more against Eutropius than John of Thebais. The prayer of Stilicho, Ruf. i. 934, which is likewise alleged, seems less conclusive than the speech of Mars following:

————— meus ecce paratur
• Ad bellum Stilicho, qui me de more tropæi
Dilat, et hostiles suspendit in arbore cristas.

Claudian's liberal use of the heathen mythology proves little; no one supposes that Virgil, or Ovid, or Statius, believed their own fables. We are not quite prepared to agree with Heinsius and others relative to the spuriousness of the Christian poems ascribed to Claudian: the *Carmen Paschale*, at least, and the *Laus Christi*, seem to us (especially the former) to exhibit much of Claudian's flowing manner and play of language. Perhaps he wrote them in the way of a quit-rent, or necessary tribute of respect to the religion of the state. Such compliances are common among infidels of all times; nor ought they to be considered more remarkable in the imperial poet, than in a modern French savant, or German professor.

We have already given our opinion of Claudian's manner; we must, however, in justice add, that it is equable, fluent, and free from all appearance of stiffness or elaboration. Ornate as his sentences are, they seem to flow from him spontaneously and without effort. His words and images spring, as it were, full-formed from his mind. It is in fact a mistake to call this species of style elaborate: none is in reality less so. Pascal, writing to a friend, apologised for the length of his communication, by saying that he had not time to make it shorter. Something of the same kind may be said with regard to the style before us. Simplicity, like conciseness, is the result of study. The happy thought which seems to be struck off like a spark from the anvil of a glowing imagination, cost its author more pains than would have sufficed to produce whole paragraphs of florid declamation. And if there are exceptions—if "easy writing" is in a few instances "easy reading," yet even here great precious labor must have been exerted in the formation of the taste and the disciplining of the imagination, to render such an occurrence possible; the channel must have been hollowed out with toil, before the stream could flow smoothly and easily. Here and there in the style of Claudian traces of negligence are visible, and sometimes, though very rarely, the grandiloquent flow of his historical narrative is

interrupted by a prosaic line or two. Thus in the complaint of Rome, Bell. Gildon. 62:

— spes unica nobis
Restabat Libye, quæ vix ægreque fovebat
Solo ducta Noto, nunquam securo futuri,
Semper inops, ventique fidem poscebat et anni.
Hanc quoque nunc Gildon rapuit sub frons cadentis
Autumnus.

His epithets are frequently hyperbolic and tasteless, but seldom inappropriate, and never unmeaning. His illustrations, though not always the happiest, manifest a great extent and variety of information. "Juvat illum hac in re (pictura)," says Gessner, "tanta rerum naturalium, quanta tum esse poterat, cognitio, quæ inexhaustam visa imaginum et comparisonum copiam suppeditaret." Prolegom. p. vii. It is always gratifying to know that we are on *safe ground* with an author, and that, however great may be the wealth of imagery and allusion which he displays, it is drawn from the depths of a knowledge still more extensive. We have known many popular and ingenious writers, whose works were crowded with recondite metaphors and comparisons, but whose learning, it was impossible not to perceive, was new and undigested, and the result of study undertaken for a temporary purpose. Hence the air of *rawness* visible in their displays of erudition, and the feeling of suspicion and unsatisfactoriness which attended us through the perusal. This was not the practice of the greatest poets of ancient and modern times—witness, among others, the "doctus senex" of English poetry, Milton. Their information was already matured and familiarised in the mind, when it developed itself in writing; it had mingled itself with the flesh and blood of the understanding; and its outward manifestations appear merely a natural efflux from the fulness within.—Claudian is unfortunate in his similes, which are for the most part below the dignity of the subject,¹ or otherwise inapplicable. They are few in number.

¹ We refer for instances to vi. Cons. Hon. 259. Eutrop. li. 509. and Ruf. ii. 400. The simile of the bees, in the last passage, has a mock-heroic effect, resembling that of Pope's pompous translation of a similar one in the second Iliad. From the above censure we must except such as the following, which seems to have been the original of one in the second book of *Paradise Lost*.

— vulgi pars maxima bellum
Indicit superis: pars Ditis jura tuentur.
Dissensuque alitur rumor. Ceu murmurat alti
Impacata quies pelagi, cum flamine fracto
Durat adhuc sævitque tumor, dubiumque per æstum
Lassa recedentis fluitant vestigia venti,—In Ruf. i. 68.

The Latinity of Claudian, though not wholly free from the corruptions of his age, is, for that age, remarkably pure and elegant. Gessner has anticipated us in a remark, which we shall give in his own words: "*Poëseos illa prærogativa est, quod, cum imitatione superiorum bonam partem contineatur, diutius servavit decus suum, non minus in nostro, quam in Papinio, Martiale, deinde Ausonio, ceteris, quorum prosa oratio sæculum suum sapit, carmina facile se tuentur. Nempe ut fuerunt a renatis inde literis plures, qui versus Latinos Græcosque facerent bonos, solutæ orationis Latinæ eloquentes emendatosque scriptores laudare possumus paucos, Græcæ forte probabilem nullum.*" Prolegom. p. ix. Whatever may be thought of the justice of the latter observation, or of its relevance to the subject, the truth of the former is undeniable. Our own language furnishes proof of the position. Probably, however, the purity of Claudian's Latin style was in part owing to the circumstance of the Latin being to him a written, and not a spoken language. Claudian displays a great familiarity with the works of his precursors in Roman poetry. The fragments of Virgilian diction with which his language is interwoven produce so happy an effect as to make us regret that the whole is not of the same texture. In this, as in his cadence, Statius approaches the nearest to him.

It remains only to speak of his rhythm, in which, as is well known, he is distinguished from all the Latin poets by a fastidious study of smoothness, and more especially by an almost entire absence of elision. This fault, as we have observed above, is less visible in his *Proserpine*, where vigor is more required, than in his political poems. The harmony of the Latin hexameter, as has been well observed of Milton's blank verse, consists in

many a winding bout
Of linked sweetness long drawn out.

Claudian's voice wanted compass: he had but a few notes, excellent in their way, but from their monotony apt to pall on the ear. He never ventures into the "sea of ever-spreading

such murmur fill'd
Th' assembly, as when hollow rocks retain
The sound of blust'ring winds, which all night long
Had rous'd the sea, now with hoarse cadence lull
Sea-faring men o'erwatch'd, whose bark by chance
Or pinnacle anchors in a craggy bay
After a tempest.

Par. L. ii. 284.

sound," but is contented to glide along the shore in his gilded pleasure-boat. The peculiar character of his versification is more especially visible in his manner of winding up a system of hexameters, if it may be so called, where the termination of the sentence coincides with that of the line. Claudian has two favorite methods of doing this; the first, by concluding with what is called a Golden Line, consisting of a verb placed between two adjectives and their corresponding substantives; as

Saucia dividuis clarescunt nubila sulcis. . . .

This species of verse has a peculiarly sonorous effect, owing to the juxtaposition of so many emphatic words, without any of less consequence being interposed to break the continuity. Virgil uses it sparingly, and always with success. In Claudian, on the contrary, it occurs more frequently than in any of the other poets, and generally at the end of a sentence, for which indeed it is peculiarly fitted. In this case, the line preceding, and sometimes the two former, are divided by a pause, in order to give more full effect to the concluding one.

mediumquò per hostem
Flammatus virtute pia, propriaque salutis
Immemor, et stricto prosternens omnia ferro,
Barbara fulminco secuit tentoria cursu.—*Cons. Honor. 466.*

The effect of this conclusion is somewhat weakened by its frequency. The "Golden Line" sometimes occurs twice or thrice in succession:

Fida per innocuas orrent incendia turres.
Lascivæ subito confligant æquore lembi,
Stagnaue remigibus spument immissa canoris.
Cons. Mall. 329.

Stagnaue tranquillæ potantes marcida Lethes
Ægra soporatis spumant oblivis linguis.—*Pros. i. 280.*

Sometimes the members of the line are otherwise arranged:

Efflantes roseum frænis spumantibus ignem.
Cons. Prob. et Olyb. 6.

Sudent irriguæ spirantia balsama venæ.—*Ib. 252.*

Ridebunt virides gemmis nascentibus algæ.—*Ruf. i. ult.*

Lambit contiguas innoxia flamma pruinas.—*Pros. i. 168.*

The other method of concluding is by a line beginning with a trochaic or dactylic word, followed by a pause. In this case the pause of the preceding line is generally in the middle or at the latter end, and the pause in the last line, or both, are followed by a copulative of some kind. We give the following instances by way of illustration from the poem on the consulship of Mallius.

286 *On the Genius and Writings of Claudian.*

———— variisne meatibus idem
Arbiter, an gelinæ convertant æthera montes.—104.

———— quæ flamma per auras
Excutiat rutilos tractus, aut fulmina velox
Torqueat, aut tristem figat crinita cometæ.—110.

———— urbemque carinis
Vexit, et aras Medo subdaxit Athenas.—151.

———— largo ditiescat arena
Sanguine: consumant totos spectacula montes.—308.

With these two exceptions, Claudian's conclusions are in general rather lame.

Claudian's heroics, like Thomson's blank verse, frequently deviate into *couplets*; several instances of which occur in the above-quoted poem. He seldom admits more than three dactyls in a line; scarcely ever so many as five. It is not unfrequent with him to begin a line with a word consisting of a spondee; a practice to which Virgil is decidedly adverse, except in certain cases. He is fond of the pause on the first syllable of the fourth foot, which he not unfrequently repeats for several lines together.

We shall conclude with a few observations on the individual poems of Claudian.

In 1812 a translation of the *Rufinus* and the *Rape of Proserpine* was published in blank verse by Mr. Strutt. Blank verse, lofty and ornate as it is, is not susceptible of the peculiar march, or the style of ornament, which characterise Claudian's hexameters. If it were worth while to transfer his writings to our language, the heroic couplet, as modelled by Pope, would be a more appropriate vehicle. Hughes, Cowley, and others, have translated particular pieces; but besides the one mentioned in Gessner's catalogue of translations, as follows: "1628. 4. translated by L. Digges, Harl. III. 365," we hear of a complete version of Claudian in our language, by a Mr. Hawkins.

It is common with Virgil to include a sentence in three lines.

NOTICE OF

The Topography of Athens, with some Remarks on its Antiquities; with an Atlas of Plates: by **LIEUT. COLONEL W. M. LEAKE, R. A. L. L. D. F. R. S.**
Member of the Royal Academy of Sciences at Berlin. 8vo. Murray. London.

THAT we were justified in expecting more than common gratification from the work above-named, will be readily admitted by all who are acquainted with the author's powerful talents, his classical attainments, and the favorable opportunities of which he has so ably availed himself in the prosecution of his literary and geographical researches. We now acknowledge that this volume has most amply satisfied our expectations, with regard to its principal subject, the Topography of Athens; and afforded more instruction than we could have anticipated in the antiquarian remarks which its title-page professes, and in the historical, critical and philological observations incidentally scattered throughout its various sections. There are, most probably, few among our readers who have not experienced certain feelings, which we shall not attempt to describe, arising from the contemplation of ancient ruins; but these feelings are in a particular manner awakened by the remains of cities long since fallen to decay. Of some, the existing monuments may claim admiration by their beauty; they may surprise or even astonish by their magnitude or uncommon style of architecture; and they may excite our curiosity by the mysterious inscriptions and devices which they exhibit. Thus the Egyptian city of 'an hundred gates,' and the Persepolitan 'hall of a thousand columns.'—We can feel, however, but little interest concerning those who founded, or in former ages inhabited either Thebes or Persepolis, until, by deciphering the hieroglyphical or cuneiform characters in which their inscriptions consist, or from some other source of information not yet discovered, we have learned who they were and what memorable actions they performed. But to the very name of Athens are associated the most delightful recollections; and amidst its ruins our imagination peoples every spot with illustrious heroes, legislators, philosophers, orators and poets; whose forms the ancient artists have rendered

familiar to our eyes, while from early youth we have been intimately acquainted with 'the minute anecdotes of their public history or private life. We almost forget that twenty or thirty centuries have elapsed since they existed; we tread the ground marked by their footsteps; the edifices and sculptures on which we gaze, are those which they daily beheld; the same inscriptions that attracted their eyes, we read and understand; perhaps the marble fragment on which we recline, once served to support the person of Themistocles or Alcibiades; perhaps the modern dwelling which we occupy covers that spot, where once stood the mansion of Pericles, or of the fascinating Aspasia. But we must check such excursions of imagination, and proceed to the notice of Colonel Leake's valuable work.

In the Introduction (which fills above an hundred pages, and forms a highly interesting portion of this volume) our learned author calls the reader's recollection to such passages in the history of Athens, whether real or fabulous, as seem most necessary to the illustration of its Topography and Antiquities; and he takes a rapid, but masterly view of the city's progressive ruin.

'There can be no stronger proof,' says he, (p. i.) 'of the early civilisation of Athens than the remote period to which its history is carried in a clear and consistent series. We have some reason to believe that Cecrops, an Egyptian, who brought from Sais the worship of Neith (by the Athenians called *Ἀθήνη*) was contemporary with Moses. It is probable that even before that time the worship of Jupiter had been introduced into Athens from Crete. The rock of the Acropolis, which at that early period contained all the habitations of the Athenians, received from Cecrops the name of Cecropia.'

We shall briefly enumerate those whom Athenian tradition has recorded as the successors of Cecrops.—1. Amphictyon.—2. Erechtheus the first, whose identity with Erichonius our author establishes.—3. Pandion the first, in whose reign it is supposed the Eleusinian mysteries were instituted by Triptolemus.—4. Erechtheus the second.—5. Ægeus, and 6. Theseus, who by founding the Prytaneum as a court of judicature common to all Attica, and establishing the Panathenæa as a festival for the whole province, rendered Athens pre-eminent above the other eleven cities of that country, about the year 1300 before Christ.—To the Pelasgi, a people of uncertain origin, who came to Athens from the northward (about 1192 years before Christ), Col. Leake thinks the Athenians indebted for the fortifications of their Acropolis, although they had themselves already built several temples; and it is not improbable, he adds, that they taught the Greeks that polygonal masonry which distinguishes

some of their most ancient works of defence, and which it has been customary to denominate Cyclopian, but without much propriety. (P. vii.) In the sixth century before Christ Athens attained a high degree of splendor and civilisation under the ambitious, but humane, enlightened and patriotic Pisistratus, who, and his sons, fixed the muses there by establishing a public library and editing the works of Homer. Our author is not very willing to believe that, as Herodotus (ix. 13.) relates, all the streets and public buildings of Athens had been completely ruined by the Persians, and subsequently renewed from their foundations. It appears according to Pausanias, 'that there still remained at Athens, at a late period, several monuments of an age anterior to the Persian war.' (P. xii.) The barbarians probably directed their vengeance against the works of defence, and some of the most important public edifices. We may believe that they so completely destroyed the great Temple of Minerva, that Themistocles did not scruple to use its ruins in repairing the Acropolis; but of the Odeium, the Erechtheium, Lenæum, Anaceium, the Temples of Venus, Vulcan and Apollo Pythius, 'the destruction was confined to the roofs and combustible parts only; so that they were probably left, together with a great number of the smaller fanes and *heroa*, in such a state that it was not difficult to restore them.' The new buildings which rose at Athens in the half century of her highest renown and riches, may be divided into those erected under the administrations of Themistocles, of Cimon, and of Pericles.' (P. xii.) Among these were the Temple of Theseus, the Pœcile, the Dionysiac theatre, the Stoæ, Gymnasia, and others. Pericles completed the military works which Themistocles had conceived and Cimon partly executed; but we must regard as his chief work the 'entire construction, from their foundations, of those magnificent buildings, the mystic Temple of Eleusis, the Parthenon, and the Propylæa; in all which we are at a loss whether most to admire the rapidity or the perfection of the execution.' (P. xiv.) In the first century before Christ the military importance of Athens expired with the destruction of the Peiræic fortifications by Sylla; and within the next century her navy was almost extinct, and the maritime city was reduced to a cluster of habitations round each of the ports.

'But the respect which the arms or the political influence of Athens could no longer command, was still paid to the recollection of her former glory: to her having been from the era of the battle of Marathon almost the sole depository of the science and literature of Greece, and to her still continuing to be the school in which were found the most

skillful artists, and the best productions in architecture, sculpture and painting.' (P. xxii.)

The Roman (even in some degree Sylla himself) treated Athens with filial respect and indulgence; Julius Cæsar, Antony, Augustus, Germanicus, and others protected, favored or embellished the city—but Hadrian is conspicuous among her illustrious benefactors. Athens was most splendid in the age of the Antonines, when she exhibited the accumulated magnificence of eight or ten centuries, and whilst the Pericleian monuments were still unimpaired. Plutarch describes the works of Ictinus, Mnesicles, and Phidias, which had been already exposed to the attacks of six hundred winters, as still possessing all their original freshness. Not many years after Plutarch Greece was explored by another writer, to whom we chiefly owe our knowledge of its ancient topography, and of the treasures which it contained in various productions of the arts of design. The classical reader will anticipate our allusion to Pausanias; concerning whose age, travels and compositions, Col. Leake offers many curious and interesting observations, and an estimate of his excellencies and defects compared with those of Strabo. It appears (from p. xxxviii.) that Greece Proper did not suffer so much from Roman spoliation as either Sicily or Asiatic Greece. Impressed with veneration for a common religion, the Romans respected Athens as almost sacred; they regarded her as the mother of learning and the arts; and as they advanced in Grecian civilisation an opinion 'prevailed among the opulent at Rome that their education was incomplete without the study of Greek literature, and a residence at Athens.' (P. xliii.) The only Roman emperors who took from Greece the productions of art, are Caligula and Nero; but Pliny informs us that there still remained at Athens, after Nero's spoliation, three thousand statues: few were probably taken from that city; for superstition rendered him afraid to visit a place reputed the abode of those Furies, whose vengeance he dreaded on account of the same crime for which they had tormented Orestes. In overthrowing Pagan temples and destroying statues, the early Christians appear to have almost confined their excesses within the Asiatic provinces; Athens was particularly favored by the Byzantine emperors—Constantine gloried in being appointed *στρατηγός* of that city; the schools of philosophy and literature were protected—the Church of Athens, though said to have been founded by St. Paul, was still one of the most obscure in Greece; but little opposition was made to Polytheism in its strong hold; from 'the spirit of tolerance inherent in the Athenian religion,

which gave a hospitable reception to the deities of all nations (even to those whose names were unknown) the Christians of Athens were exempted from those persecutions under which the church was generally found to flourish; and they had no provocation to acts of violence when the Christian religion at length obtained the ascendancy. Their priests took quiet possession of the magnificent temples of the Athenian mythology; and every thing ensured as well to the ancient religion as to the philosophy of Athens, a tranquil and gradual downfall. Nor probably was there in any part of Greece that violent hostility of the Christians against the emblems of Paganism which, whether caused by bigotry or the love of plunder, distinguished the Christians in some parts of Asia.' (P. iv.) Although Athens was twice taken by the Goths, its buildings and works of art appear to have suffered but little injury from those barbarians, and at the close of the fourth century the emblems of Paganism still remained there unmolested.

'It was probably about the year 420 of the Christian æra, in the reign of the younger Theodosius, that the truth of the Christian religion, aided by imperial edicts and example, effected the complete abolition of Paganism at Athens, and in the surrounding parts of Greece. The Parthenon and the Temple of Theseus having been protected from the injuries of time by their solidity and excellent construction, and having escaped all the effects of barbarous fanaticism, were at length, with all their external decorations still uninjured, converted into Christian churches. The slow and gradual conversion of the Greeks had the natural effect of blending the rites of the two religions, and of introducing many of the ancient ceremonies and customs of Paganism into the church; and we are not surprised to find that the Christians chose for the converted temple the saint most resembling the Pagan deity to whom it had before been sacred. Thus the Parthenon, which had derived its name from the virginity of Minerva, became sacred to the Panhagia, or Virgin mother of Christ; and the warrior St. George supplied the place of the hero Theseus in the Theseium.' (P. lxxv.)

Our author does not think that the Iconoclasts directed much of their fury against the ancient statues—their dispute was wholly a Christian quarrel—the Church was no longer jealous of the Pagan superstition, but the Iconoclasts destroyed the images of Christ and the saints; and pictures rather than statues.

But we must hasten to the final degradation of Athens, which in June, 1456, became subject to the Turks, and three years after was visited by the Sultan Mehmet :

'Obliged at last to bend her neck to the yoke of the Oriental barbarians, who for more than nineteen centuries had been kept at a distance

by the effects of Grecian superiority in all that makes a nation powerful, Athens has ever since considered herself fortunate in receiving the orders and protection of the Sultan, through the mediation of a black eunuch slave, the guardian of the tyrant's women. This envied privilege was granted by Mehmet himself; who, having expressed the highest admiration at the beauty of the situation, the magnificence of the ancient buildings, the strength of the citadel, and the convenience of the harbors, thought the whole district not unworthy of becoming an appanage of his harem.' (P. lxxxii.)

Athens seems to have emerged from the dark ages nearly in its present state with a population of eight or ten thousand, 'soon after piracy, the natural curse of the Levant seas, had resumed its reign, and had reduced the maritime commerce of Athens to its state in the heroic ages.' (P. lxxxiv.) Such was the obscurity which hung over Athens two hundred and fifty years ago, though Greek literature had already been cultivated in several parts of Europe with success, that its existence as an inhabited place was hardly known, nor was it suspected that any monuments still bore witness to its ancient magnificence. But in 1464 the Venetians surprised and plundered the city; the tranquillity of which was again interrupted by the same nation two centuries after. In 1687 Francisco Morosini, afterwards Doge, besieged it with 8000 infantry, and 870 horse; a battery of cannon was erected on the hill of the Pnyx; mortars were placed at the eastern foot of the Acropolis:—the fire was principally directed against the Propylæa; and to the explosion of a Turkish magazine

'we may probably attribute the destruction of a beautiful little temple of Victory without wings, the frieze of which is now in the British Museum; for nothing but a few fragments of the temple have been found by any traveller who has visited Athens since the siege; and we know from Spon and Wheler that, a few years before the siege, it was complete, and used as a powder magazine.' (P. lxxxvii.)

The Parthenon, also, where the Turks had collected much combustible ammunition, suffered from a shell, which caused such an explosion as reduced to ruins all the middle of the Temple, and precipitated to the ground all the statues of the eastern pediment. The Pasha was soon after killed, and the Turks capitulated. Morosini himself began to remove the statues from the Parthenon: but in lowering the Car of Victory, with its horses of the natural size, and of the most admirable workmanship, which he wished to display at Venice as a monument of his conquest, the engineers by some mismanagement let it fall to the ground, where it was,

'according to the testimony of an eye witness, broken to pieces. The destruction of those horses was so complete, that no remains of

them have been discovered among the other fragments found at the foot of the western pediment, and conveyed to England by Lord Elgin.' (P. xciv.)

The Venetians after a short time resolved to abandon their conquest; they evacuated the Acropolis, and the Turks again became masters of Athens.

Until the middle of the seventeenth century, Europe possessed but little accurate information concerning the city of Minerva—our limits will not allow us to notice all the accounts of Athens which Col. Leake enumerates. Dr. Spon, a learned antiquary of Lyons, published in 1674 the description of that place, which he had received from Père Babin, a Jesuit. In the same year, a young artist named Carrey was left at Athens by the Marquis de Nointel, and employed for six weeks in delineating the pediments and metopes of the Parthenon, some buildings, ancient friezes and other objects. His drawings are now in the National Library at Paris, and copies have been presented to the British Museum. The Earl of Winchelsea and Mr. Vernon visited Athens in 1675; when, also, was published, Guillet's work, describing the pretended travels of his brother, La Guilletière; which our author regards as a mere romance, constructed with ingenuity and some degree of learning, on information acquired by Guillet from the missionaries and the printed account of Père Babin. In 1676, Sir George Wheeler and Dr. Spon examined the antiquities of Athens; which, for an interval of ninety years, appear to have excited but little interest. At length,—

'An English artist studying at Rome, perceived that he was not yet at the fountain-head of true taste in architecture, and determined to proceed to Athens with a view of making such a stay there as would enable him to bring away drawings of all the principal remains of antiquity. Stuart having engaged Revett, another architect, to join him, they proceeded to Athens in the year 1761, where they remained during the greater part of three years. The first part of the result of their labors was published in 1761; soon after which a further knowledge of Greece and of its remains of antiquity, was obtained by a private society in London, which has done more for the improvement of the arts by researches into the existing remains of the ancients than any government in Europe.' (P. civ.)

By the Dilettanti Society (in 1764) Mr. Revett, Mr. Pars and Dr. Chandler were engaged to travel in Greece. But since their time many alterations have occurred in Athens; the city has been surrounded with a wall, in erecting which two ancient columns were demolished, and an inscribed architrave removed—the Temple of Triptolemus, which Chandler saw, has been almost completely destroyed—other remnants have disappeared, some

taken away by travellers; and many used both by Turks and Greeks in the construction of their modern habitations; the squared blocks furnishing convenient materials for the mason, while for his cement or coating he reduces to lime the fine marbles employed by the ancients in their works of sculpture. A note, (p. cviii.) which we strongly recommend to the notice of all future travellers in Greece, indicates nearly sixty places, where, from various circumstances, our author thinks it probable that many precious remains of antiquity still exist below the surface of the soil:—besides those cities, the ἄλσιν or sacred groves, where sumptuous temples in sequestered situations were filled or surrounded with admirable statues, would yield, in his opinion, a rich subterraneous harvest to the antiquary. He particularly names Olympia, Delphi, Nemea, and the Isthmus. The Grove of the Muses on Mount Helicon, the sanctuaries of Jupiter and of Despoëna in Arcadia; the Heræum of Argolis, the Hierum of Epidauria, the oracular fane of Apollo in Mount Ptoüs, the temples of Minerva Itonia in Bæotia and Thessaly, Actium and Dodona, &c.

Much as Athens has suffered, it still, says Col. Leake, above all the cities of Greece, affords the best prospect of discoveries to the artist and antiquary: although the modern buildings cover a considerable portion of the ancient site, yet many parts are open to the excavator's researches:—

'The Turks have seldom shown much repugnance to such undertakings, when proper measures have been taken to obtain their previous consent; and every nation in civilized Europe is interested in the acquisition by any one nation, of those works which, in proving the superiority of the ancients in some particular branches of art, afford us at the same time the means of imitating them.' (P. cxii.)

Although we have omitted a multiplicity of learned and curious observations in our faint outline of the introduction, it has imperceptibly extended far beyond the limits within which we should have restricted it in proportion to the subsequent work: but this, however diversified with valuable matter, being more strictly topographical, and its minute details requiring frequent consultation of the plates, would probably, in our notice, yield less entertainment to the general reader. We must here remark, that our author has judiciously taken for his ground-work, Pausanias's description of Athens; this, literally translated, numerous excellent notes, and some account of buildings or monuments imperfectly indicated, and of other objects wholly omitted in Pausanias's work, occupy the first section of Col. Leake's "Topography"—the second relates to those positions and ex-

isting monuments of ancient Athens concerning the identity of which there can be little or no doubt:—

‘The positions which ancient history and local evidence concur in determining with the greatest certainty, are the River Ilissus; the Acropolis with its three principal buildings, the Parthenon, Erechtheum, and Propylæa; the Areiopagus, the Thesæum, the Museum, the Pnyx, the Temple of Jupiter Olympius, the fountain Enneacrunus, the Stadium, Dionysiac Theatre, the Odeium of Herodes, and the Agora of the time of the Romans.’ (P. 36.)

Having fixed beyond any reasonable doubt, the positions above mentioned, our author proceeds in the third section to notice some not yet determined with equal certainty, though names may be assigned to them with a considerable appearance of propriety. Such are Mounts Anchesmus and Lycabettus; Dipylum and the Peiraic gate. In the fourth section he traces the route of Pausanias from the Stoa Basileios to the fountain of Enneacrunus, noticing the temple of Mars, the Ceramic Agora, the quarter of Melite, and of Cœle, “where were the Cimonian sepulchres, and where the historian Thucydides was buried,” (p. 107), the Odeium, the Eleusinium, or temple of Ceres and Proserpine, the temple of Triptolemus and the temple of Eucleia. In the fifth section our learned author replaces Pausanias at the Stoa Basileios, whence he accompanies him to various parts of Athens northward of the ridges of Areiopagus and Acropolis, and thus in the sixth, seventh and eighth sections, he traces that ancient traveller from the Prytaneium to the Stadium; to the Propylæa, the Acropolis, Areiopagus and Academy—and the ninth he devotes to the Ports of Peiræus, Munychia and Phalerum,—the Long Walls and other fortifications of Athens. It will readily be imagined that the Parthenon occupies a due portion of this work: but within our narrow limits it is impossible to notice, as we could wish, the account of that admirable edifice given by Col. Leake; neither can we indicate the other passages which, in a particular manner, claim the reader’s attention. As a specimen, though taken almost at random, we shall offer one extract (from p. 280) concerning the Acropolitian walls, since it delights us in proving that minute circumstances recorded by an ancient historian are confirmed by the actual inspection of fragments still remaining:—

‘There can be little doubt,’ says Col. Leake, ‘that the greater part of the existing walls, although disfigured by reparations of various ages, and carefully kept covered with a coat of whitewash, according to the usual Turkish mode of concealing defects, and inspiring distant respect, consists of the original Hellenic work, raised by Themistocles and

296 *Notice of Leake's Topography of Athens.*

Cimon. A part of the southern wall, where the profile is not less than sixty feet in height, appears in particular to consist almost entirely of the ancient Cimonian work; and the centre of the northern side still bears the strongest evidence of that haste with which Thucydides describes the fortifications of Athens to have been restored after the Persian war, when the Athenians having returned to the city upon the departure of the Barbarians, found nothing left but a small part of the walls, and some of the houses which had been occupied by the Persian Grandees. By the counsel of Themistocles they instantly set about rebuilding their fortifications, and completed the lower part during the intentional delays of an embassy to Sparta, which Themistocles devised and conducted in person. 'The work,' says Thucydides, who wrote about forty years afterwards, 'bears marks of the haste with which it was constructed; for the foundations are built of stones of every shape and size, not fitted to one another; and the works are full of sepulchral columns, and of wrought stones, (from former buildings) united together.' About the middle of the northern wall, or exactly in that part which is most likely to have preserved a part of the work of Themistocles, several wrought stones are observed, which belonged to former buildings. The most conspicuous among them are a range of Doric triglyphs with plain metopes, and some entire courses of masonry, formed of the fragments of Doric columns, of proportions, corresponding to those of the architraves. Having with some difficulty mounted up to this part of the wall, I found the columns to be partly fluted, and partly plain; to have twenty flutings, and that the chord of the fluting (the only dimension which could be measured) was eleven inches and three tenths. As this was upon a part of the column not likely to be the lowest, it is probable that the columns were very nearly of the same diameter at the base, as those of the Parthenon, the flutings of which are 11.68 inches at the base. Such large dimensions could hardly have belonged to any other building than the old Hecatompedum, or Temple of Minerva, which was the predecessor of the new Hecatompedum, or Parthenon; and nothing appears more likely, than that Themistocles, in his hasty construction of the fortifications of the citadel, should have made use of the fragments of a temple which had recently been burnt and overthrown by the Persians, and whose ruins were so conveniently situated for his purpose.'

Throughout this work, by a continued and accurate reference to the highest classical authorities, and from the result of his own personal researches, Col. Leake not only illustrates the descriptions of Athens furnished by ancient writers, but in many instances corrects the erroneous opinions of Spon, Wheler, Stuart, Chandler and others; he also derives assistance from two rare coins of Athens, represented in the frontispiece:—one is preserved in the British Museum; the other in Mr. Payne Knight's most valuable collection;—a third coin, from the Royal Library at Paris, is likewise engraved in p. 428, and explained in one of the additional notes, which constitute a very interesting portion of this volume. In the Atlas are comprised a plan of Athens and its harbors with the surrounding country, and a plan of the Anti-

quities of Athens, both from the actual survey of Col. Leake; also a plan of the Acropolis, wherein the measurements and plan of the Parthenon have been supplied by Mr. C. R. Cockerell; and a plan of the Propylæa—all these excellently engraved by Walker:—then follows a beautiful View of the Acropolis, in its present state, showing the Parthenon, Dionysian Theatre, Olympium, &c. very neatly executed by W. Cooke, junior, from a drawing by Mr. Cockerell. Next is a Western View of the Acropolis restored, and after that an Elevation of the Northern Side, both by the same artist, from the admirable designs of Mr. Cockerell. The last plate represents the Eastern and Western pediments of the Parthenon, with their sculptured figures.—Here we must close our very inadequate notice of this work, which is equally adapted to gratify and instruct the classical or antiquarian reader in his closet, as to conduct future travellers through the most interesting monuments of ancient Greece.

E. H. BARKERI AMŒNITATES CRITICÆ ET PHILOLOGICÆ.

PARS IV.—[Continued from No. LI. p. 167.]

1. DE PARTICULA Νῆ.

I HAVE read with much satisfaction J. B. M.'s remarks "on the inseparable Negative Particle Νῆ," which appeared in *Classical Journal* 52, 390; and I reflect with real pleasure on the fact that the Article, which I had inserted in No. 51, 162—5, has induced your learned Correspondent to write those remarks. I now offer to his notice some additional matter on the same subject.

"Νηγάτιος, *Novus, Nuper factus*. Est pro νεγάτεος, νέος et γάτεος, pro γατίς, a γάω, quod idem ac γίνομαι. Vide supra. [Usus est hac voce Hom. Il. B. 42. μαλακὸν δ' ἔνδυε χιτῶνα, Καλὸν, νηγάτεον. Vide etiam Il. E. 185. Hymn. in Apoll. 122. Etymologus M., Eustathius, Apollonius, Hesychius, Suidas, Schol. minora, uno quasi consensu, reddunt νέως κατεσκευασμένον, νεαστὶ γενόμενον.* Addit Etym., quemadmodum a τείνω, τείνομαι, factum sit τατὸς, sic a γείνω

* The Schol. Ven. say :—Νηγάτιος ἡ ἀγίνητος, ἡ λεπτή, ἡ τὸ νεαστὶ γεγεμένη, νε-

γίνομαι ortum esse γατός : porro pro νέγατος, vocali ò in ð conversa, fieri νήγατος, dein, et trajecto, ηγάτιος. Quod si tamen comparaveris alia, ab initio, cum syllaba η, composita, uti ηκερδής, Non lucrosus, ηήκερος, Non habens cornua, ηήπαθής, Carens dolore, ηήπλεκτος, Ινcomtus, ηήκοινος, Ιμπunis etc., videri queat, η, tali in compositione, esse negativum a η, (Ne Latinorum,) desumptum. Itaque rectius fortasse se habet aliorum sententia, a Suida commemorata, vocem ηγάτιος, κατὰ στέρεσιν, esse τὸ μὴ γατὸν, id est, Quod non est factum s. elaboratum : nisi præplaceat, τὸ γατίος, hac in compositione, idem esse quod χατίος, a γάω, χάω, Hisco, ut ηγάτιος de vestimento cet. dictum, pp. sit Fissuris foraminibusve carens, pp. Non hiscens. E. S.]” Lennep. Etym. L. Gr., Traj. ad Rh. 1808. p. 451.

Scheide very justly rejects the derivation from νέος, and it may be remarked that all the other compounds from this word contain either *neo*, or contractedly, *ve*, as in Herodiani Epimer. p. 90. Νήλης, ὁ νεωστὶ ἐλθὼν νεαλῆς, ὁ ἐκ νέου ἀγρευθεὶς. “Basil. Νένιλις, ὁ νεωστὶ ἐλθὼν, scr. νήλης : Moschop. Νίκλυσ, ὁ νεωστὶ ἐλθὼν, scr. νήλυσ : quod et ap. Nostrum reponi velim pro γρήλυσ.” Boissonade.

“Observetur porro, præter literam istam *ā*, septem dari particulas in L. Gr., quæ significatum intendant vocum, quibus præfiguntur, sc. *δα*, *ζα*, *λα*, *ἐρι*, *ἄρι*, *βου*, *η*. Postremum illud sæpius et., æque atque *ā*, est priv. Adnotentur pauca. Δαφοινδς, Cedis valde avidus, ζάπλουτος, Ditissimus, (qui et forma intensiva dicitur πλούταξ,) λάμαχος, Valde pugnax, ἱερίβρομος, Altifremens, ἀρδηλος, Valde clarus, νήδυμος, Valde dulcis, νήχυτος, Valde fusus. Αἰμὸς, Fames ; Fames canina, morbus tristissimus, βουλιμία dicitur Medicis. Παῖς, Puer ; βούπαις, Vagrandis puer.” Selecta e Schol. Valck. in N. T. 1, 312. “Νηστεύειν est ἀνῆστις, hoc autem contractum ex *νη* ἔστις, composito ex *νη* et ἔστως, quod ab ἥσται, 3 præter. pass. verbi veteris ἔδω. Qui cruda vorabat, ὁ ὦμα ἔδων, vel ἔσδων, ὦμηστῆς Græce dicebatur, idque Bacchi fuit epith. Serpens pellem arrodens, ὁ δέρμα ἔδων, δερμηστῆς est ap. Harpocr.” Idem ibid. 1, 469. See Etym. L. Gr. 454. where

γάτιον τι ἐν, ἢ ὥσπερ παρὰ τὸ γένω γατός, οὕτως γίνομαι γατός, νήγατος, καὶ ὀπιρθίσι τοῦ ε, ηγάτιος. Νηγάτιον ἢ ἀγίννητον, ἢ λευκόν, ἢ νεύγατον, νεωστὶ γηγάσθαι. Cf. ad Il. B. 185. Phot. : Νηγάτων λευκὸν, παυρὸν, ἀπαλὸν, λευκὸν, εὐφρίς. With εὐφρίς, which must be restored to Suidas for εὐφρίς, compare Etym. M. νηνησμίον, Apollon. Lex. εὐνησμίον. See Schleusner. ad Phot. : vet. Schol. Apoll. Rh. 1, 778. νηνησμίον καλέσθαι ταῖς νεοκωκυσιάζουσιν, Schol. Par. ταῖς νεωστὶ νεοκωκυσιάζουσιν.

† See Barker's *Aristarchus Anti-Blomf.* 43.

Scheide produces these words of Valck. :—" Contracta fuit vox ex νη, vocula negante, et ἴστις, quod ab ἴδω. Sic *Im-misericors*, ex vocula νη et ἴλτος, contracte νηλῆς dicebatur. *Puer, qui nondum fari potest, non-fans* vel *infans*, ex νη et ἴπος, Græcis dicitur νήπιος." "Formam vocis σωληκάβρωτος quod attinet, eadem compositione ligna a vermibus, quos *Tarmiles* vocant Latini, vel *Cossos*, *erosa θριπόβρωτα* Græcis vocantur. Hesych. in hac voce, 'Lacedæmonii,' inquit, 'loco annulorum signatoriorum utebantur ξύλοις ὑπὸ σπητῶν βεβρωμένοις.' Dicebantur ista aliis θριπήδεστα, quod idem significat; ab ἴδω enim ortum ἰδιστός; idem notat, ac a βρώσκω factum βρωτός." Selecta e Schol. Valck. in N. T. I, 495. "Græcos cum omni copia sua vocabulum non habere, quo *Infantem* expriment; infantem enim, vulgo παιδίον, propr. νήπιον dicebant. Contractum illud ex vocula negante νη, *Ne*, et ἴπος quod ab ἴπος, s. ἴπω, unde εἶπω, *Dico, Loquor*. Νήπιος itaque ex origine est *Non loquens, Non fans*, s. *Infans*. Vetus Lat. *Fo* Gr. est φῶ, contractum ex φάω, unde et φημι. Olim plene Romani dicebant *pueros infantes*, et sic Lucil. ap. Non. Marc. p. 56. Alludit originem Auctor Axiochi Socraticus p. 134. ubi τὸ νήπιον, inquit, primum χλαίει, λαλήσαι οὐπω δυνάμενον. Illinc explicandus verus Empedoclis a Clem. Alex. Str. 3. p. 516. servatus, Κλαῦσά τε καὶ κώκυσα ἰδὼν ἀσυνήθεα χῶρον, *Deflevi et luxi insolitum cernens miser orbem*." Idem ibid. 2, 440. "In voce νωθρός, *Segnem* significante, litera excidit; composita enim vox ex νη vel νέ, particula negante, et ὠθρός, quod ab ὠθω, *Pello, Trudo*. Usus voluit ut *Segnis, Tardus*, qui non sineret se *propelli* aut *protrudi*, νωθρός diceretur. Similis contractio est in vocibus, cum eadem particula compositis, νωδός, *Edentulus*, (ex νη et ὀδός,) νάδωνος, *Dolore vacuus*, (ex νη et ὀδυνος, unde δύνη,) νήλιπος, *Non calceatus*, (ex νη et ἥλιπος,) νήπιος, νηλῆς et rell." Idem ibid. 2, 491. See Lennep. Etym. L. Gr. 464.:—"Νωθρός ortum est ab ὠθρός, præfixa litera N, quæ in variis comp. idem valet ac litera α ap. Græcos, et modo vim privandi, modo vim intendendi habet. Ita a nomine ὀδός, *Dens*, formata vox νωδός *Dentibus privatum* notat. Contra ab ἡδυμος, *Dulcis*, νήδυμος notat *Perdulcem*. Ad hanc rationem νωθρός pp. diceretur *Is, qui usque impellendus est*, adeoque *Segnis, Tardus*, quemadmodum ab Hesychio redditur βραδύς."

J. B. M. has judiciously commented on Professor Dunbar's remark that ἀνήκεστος is improperly written for ἀνάκεστος, being compounded of α privative and ἀκίσταμι. The negative particle has as easily given birth to η in the present in-

stance, as it does to *ω* in *νωδός*, *νωθρός*, and similar words. According to Valek. *ā* before *ε* is changed into *η* in *δερμηστής* ὁ δέρμα ἔδων, ὠμηστής ὁ ὠμὰ ἔδων, and *ō* before *ε* becomes *η* in *θρηγέστος*. I add that *i* before *ō* becomes *ω* in *ἀμφώδων*, which occurs ap. Lycophr. 1401. for the more common form *ἀμφόδους*.

“*Νητρεκῆς*, i. q. *ἀτρεκῆς*, *Verus*. Videndum est autem an dici possit *νητρεκῆς* sonare quasi *νηατρεκῆς*, particula *νη αὐγendi* vim habente, sicut et in aliis quibusdam comp. : ex quibus est *Νήχυτος*. Hoc enim nomine *νήχυτος* declaratur *δαψίλεια κύματος*,¹ a Dionysio P. (126.) ubi *κολπὸς νήχυτος* ab eo vocatur. (Estque obiter animadvertendus hic vocula *νη* usus. Alioqui enim plerumque non *intendendi*, sed *privandi* vim habet, ut videmus in *Νηλεὺς*, in *Νηκερδής*, in *Νήκιστος*, in *Νήριθμος*, aliisque quamplurimis.) Videndum est, inquam, an *νητρεκῆς* dicendum sit sonare quasi *νηατρεκῆς*, an potius eadem illi, quæ et præcedenti *Ἀτρεκῆς* etymologia tribuenda sit. *Νητρεκῶς*, *Vere*, *Certo*, Lycophr. initio suæ *Alexandrea*, *Λέξω τὰ πάντα νητρεκῶς ἃ μ' ἰστογεῖς*, ubi Tzet., postquam *νητρεκῶς* exposuit ἀληθῶς, subjungit, derivari a *νη* privativa particula, et *τρέω*, quod significat *φοβοῦμαι*, quoniam qui vera loquuntur, non verentur reprehensionem, sicut ii qui mentiuntur. Hoc autem etymum non dubium est, quin itidem præcedenti *Ἀτρεκῆς* convenire possit, quantum ad derivationem a *ν. τρέω* attinet: ut videlicet *ἀτρεκῆς*, sit ex *ā* priv. et *ν. τρέω*: sicut *νητρεκῆς* est ex particula *νη*, *privandi* vim habente, et *ν. τρέω*. Quod etymum lubentius dederim nomini *ἀτρεκῆς*, quam reliqua, quæ allata ante fuerunt; sed ratio etymi, quæ hic affertur, magis mihi placet, quam quæ allata fuit. Ad dendum autem hoc esset, ut *ἀτρεκῆς*, sequendo illud etymum, dicitur quasi *ἀτρεής*: sic *νητρεκῆς* quasi *νητρεής*. Ac profecto inveniuntur et alia comp. idem significantia, quorum unum *ū* priv., alterum particulam *νη* habet. At *νητρεκῆς* dici quasi

¹ Eust. ad h. l. : “Ὅτι ὡς καὶ τὸ α ποτὶ μὲν στερῆς, ποτὶ δὲ ἰπιταίνῃ, οὕτω καὶ τὸ νη ποτὶ μὲν νηλῆς ἢ τοῦ δηλοῦ στήρῃσιν, τὸ δὲ νήχυτος κώλπος δαψίλειαι κύματος. Et ad Il. p. 163, 28. Καὶ ὅτι νήδυμος ὕπνος, ὃ βαθὺς καὶ ἀνέκδυτος, ὅτι οὐ δύναται τις ῥηθῆναι ἀποδύσασθαι, καὶ γίνεται παρὰ τὸ δύω δύμος, καὶ μετὰ τῆς νη στήρῃσιν, νήδυμος ἢ ἄγαν δύων, παρὰ τὸ νη ἰπιτατικών, καὶ τὸ δύω ἴσιν παρὰ ἰπίσιν καὶ διὰ τοῦ νη, ὡς δηλοῖ τὸ, πόστος νήχυτος : 779, 45. “Ὅτι δὲ τὸ νη καὶ ἰπίσιν δηλοῖ καὶ στήρῃσιν, διδῶνται καὶ ἴν τοῖς τοῦ Περιγητοῦ. Etym. M. Νη' στερητικὸν ἴσιν ἰπύδημα, ὁρᾶται δὲ καὶ ἰπιτατικών, ὡς ἴν τῷ νηλῆς, ἡνιμος, νήχυτον ὕδωρ, Φιλήτας. Καί, Μαράθου δὲ νήχυτος ἔρηξ. “Tam Meurs. ad Hesych. de Viris Claris p. 216. (Opp. 7, 299.) quam Kayser. ad Philetæ Fragm. p. 66. verba, κ. μ. δ. ν. ἔρηξ, putarant esse Philetæ, non videntes metrum repugnare. Sed cum Sylb. ita potius in Etym. loco et distinguendum et leg. est : Νήχυτον ὕδωρ, Φιλήτας. Καί, —μαράθου δὲ ἴ νήχυτος ἔρηξ. Hæc enim sunt Nirandri §. 33. sed ν. ὕδωρ est Philetæ.” Sturzias.

μητρικῆς, parum verisimile est." H. Steph. Thes. 1, 1879.

J. B. M. is silent about the intensive force of *μη*, and there is as much difficulty in accounting for it, as in the case of the intensive *α*, about which the reader can consult my *Aristarchus Anti-Blomf.* 43.

2. DE DIIS MANIBUS: HERODOTUS, VIRGILIUS, MELA, PLINIUS ILLUSTRATI.

Another of your Correspondents, under the signature of J. U., enquires about the precise meaning of the word *Manes* in Virg. *Æn.* 6, 740.:

aliae panduntur inanes
Suspensae ad ventos: aliis sub gurgite vasto
Infectum eluitur scelus, aut exurnitur igni.
Quisque suos, patimur, manes. Exinde per amplum
Mittimur Elysium, et pauci lata arva tenemus:
Donec longa dies, perfecto temporis orbe,
Concretam exemit labem, purumque reliquit
Æthereum sensum, atque aurai simplicis iguem.

(1.) The context does not permit us to doubt about the signification of *Manes* in this passage. "*Pro panis, suppliciiis, furiis*, Virg. (l. c.) *Quisque suos patimur manes*, ubi Serv. *Manes*, id est supplicia, quæ sunt ap. *Manes*; vel *Genios* dicit, quos cum vita sortimur. Adde Stat. *Theb.* 8, 84." Forcellinus.

(2.) That the punishment of crime is implied in *Manes* is most certain:—"At expiatio crimen continet, a qua piacula sunt sacra, quibus fraus, scelus, aut cædes purgaretur, (Serv. in Virg. *Æn.* 4. et 6.) Sed quoniam expiatio omnis ad propitiationem refertur, utraque eodem plerumque verbo denotatur. Sic *busta piare* dixit Propert. pro *Manes propitiare, placare*. Piacularibus vero s. depulsoriis sacris ἀπογοναίους καὶ ἑξαετορητοὺς θυσιῶν infestantes *Manes* avertabant, qui cædis causam præbuisent, et ab illorum umbris agitabantur. Interfecta matre sæpe confessus est Nero se materna specie verberibus agitari furiarum, et tædis ardentibus, factoque per magos sacro, evocare *Manes* et exorare tentabat, (Suet. Ner. 34.) Occiso Galba, Otho nocte per quietem pavefactus, dicitur gemitus maximos edidisse, repertusque a concursantibus humi ante lectum jacens, per omnia piaculorum genera *Manes* Galbæ, a quo deturbari expellique se viderat, propitiare conatus, (Suet. Othone 7.)

Vere quidem dicebat Poëta: *Quisque suos, patimur, Manes*. Etenim sua quemque fraus, suum scelus, sua audacia de sanitate ac mente deturbat, (Cic. in Pison.) Hæ sunt impiorum furiae, hæ flammæ, hæ faces. Nam ipsorum scelerum interioribus pœnis impii agitantur, consilio deducuntur, deorumque tela in ipsorum mentibus figuntur. Expiare ergo piacularibus sacris scelus suum tentabant, qui se nefando aliquo facinore impiarant. Nam impiati dicti sunt *scelerati*, (Fest. v. *Impiatus*,) qui proprie homicidæ creduntur. Et recte Apul. Met. 8. *Cruore humano asperso atque impiatum* dixit: ut Plauti Tranio (in Mostell.) cum monstra fingeret et narraret hospitem ab hospite in ædibus necatum, *Scelestæ*, inquit, *hæ sunt ædes, impia est habitatio*. Impiique homicidæ dicti, quod ante expiationem sacris omnibus arcerentur, pro qua Diis Manibus Postulio debebatur, ut nos aliquando notabamus, (de Jure Pont. 4, 15.) Nec enim prius Manes quiescere putabantur, quam piacularibus sacris aut noxiorum pœnis illi placarentur. Sic Manes Virginiae, (Liv. 3.) per tot domos ad petendas pœnas vagati, nullo relicto fonte, tandem quievisse narrantur. Quapropter ad mentionem defunctorum testari solebant memoriam eorum a se non solicitari, (Plin. 28, 2.) quod incertæ quæstionis Plinius putat: quod tamen ideo factum arbitror, ne vel ipsa cogitatione Manes neglecti læderentur, quos iratos piaculis propitiare necesse esset. Hi enim et facile irasci et læsi graviores pœnas expostulare credebantur." Jac. Gutherius de Jure Manium 2, 14. p. 239.

(3.) Having settled the meaning of Virgil, I proceed to comment on the words:—"Virg. *Æn.* 6, 743. *Quisque suos patimur Manes*. Serv.: '*Manes, supplicia, quæ sunt ap. Manes.*' Potius *Manes* est accusativus Græcus s. synecdochicus, secundum *Manes, Manibus*." Gesnerus Thes. L. L. But, as the passage is capable of being understood without such a harsh construction, there is no occasion to have recourse to it:—"Ut Turnebus explicet L. 22. c. 1. in promptu est, ille non mihi probatur: sicuti neque Serv., quem multi sequuntur; refert enim hos Manes ad Genios. Mihi placitum dici *pati Manes*, ut *pati furias*," [but I find no instance of this phrase in either Gesner's Thes. or Forcellius's Lex.: *pati supplicium*, Cæs. B. C. 2, 30. Ovid. Trist. 2, 540. *pœnas*, Ovid. Met. 1, 243]. "Nam *Ælius Stilo*, (citatur hunc *Lilius Syntag.* 6.) ait nihil esse aliud *Manes*, quam deos inferos. *Patimur* igitur *Manes*, erit, *patimur deos inferos tortoresque*. Plut. de ira dixit: *Τὸ δὲ κολαστικόν*

κόν, ἐρινυῶδες καὶ δαιμονικόν, οὐ βεῖον δὲ, οὐδὲ Ὀλύμπιον, *Punitio furiarum est, et demonum, non deorum; non cælestium.* Objiciet aliquis, cur dictum, *Quisque suos patimur Manes?* Nonne potius, *Quisque nostros patimur Manes?* vel, *Quisque suos patitur Manes?* Ego Poëtam laudo, qui tres orationes in unam inclusit: has sc., *Omnes patimur nostros manes, ego meos, quisque suos.* Ergo ita verba conjunxit, ut sententia ad tres illas referri queat. Porro Poëtæ verba pro adagio esse possint, ad explicandum, omnes mortales, suo quemque incommodo, esse obnoxios. Observa imitationem Ansonii,

tormenta quæ sæva gehennæ

Anticipat, patiturque suos mens conscia Manes."

De La Cerda.

(4.) The theological part of the question may be more easily than briefly answered:—" *Manes*, animum humanum sic vocabant a corpore solutum. Apul. de Deo Socr. p. 50. postquam docuit animum humanum, — corpore suo abjurantem, — *Lemurem* dictitatum; ex his *Lemuribus* bonos esse *Lares*, malas *Larvas*, pergit:—"Cum vero incertum est, quæ cuique eorum sortitio evenierit, utrum *Lar* sit an *Larva*; nomine *Manem deum* [Salmasius, whom I shall soon quote, rightly reads *Manium deum*] nuncupant. Scilicet honoris gratia *dei* vocabulum additum est. Quippe tantum eos deos appellant, qui ex eodem numero juste et prudenter vitæ curriculo gubernato' etc. Martian. Cap. 2. p. 40. 'A medietate aëris usque in montium terræque confinia, hemithæi heroësque versantur.—Ibique *Manes*, i. corporis humani præsules attributi, qui parentum seminibus manaverunt.' [This derivation is rejected by Salmasius.]—"Verum illi *Manes*, quoniam corporibus illo tempore tribuuntur, quo fit prima conceptio, (al. congestio,) etiam post vitam iisdem corporibus delectantur, atque cum his manentes appellantur *Lemures*. Qui si vitæ prioris adjuti fuerint honestate, in *Lares* domorum urbiumque vertuntur; si autem depravantur ex corpore, *Larvæ* perhibentur ac *Maniæ*. *Manes* igitur hi tam boni quam truces sunt constituti, quas ἐυαθροὺς καὶ κακοὺς δαίμονας memorat Graja discretio.' In his etiam locis *Sumanes* eorumque præstitites *Mana* atque *Manuana*: dii etiam, quos *Aquilos* dicunt, item *Fura*, *Furinaque* et *Mater Mania*, *Intemperieque*, et alii." Gesner.

(5.) The theology may be traced to Pythagoras; but I do not find any particular mention of it in the *Lives of Pythagoras* by Diogenes Laërtius, Jamblichus, and Porphyry. The testimony of Apuleius, however, is unexceptionable:

—“*Brachmanæ autem pleraque philosophiæ ejus contulerunt: quæ mentium documenta, quæ corporum excitamenta, quot partes animi, quot vices vitæ, quæ diis Manibus pro merito suo cuique tormenta vel præmia.*” (Flor. p. 20. Ed. Alteburgi 1778.) “*Serv. in Virg. Æn. 3, 63. ait Manes esse animos hominum illo tempore, quo de aliis recedentes corporibus necdum in alia, secundum fabulam Pythagoricam, transierunt.*” Forcellin.

(6.) Plato adopted it in its fullest extent:—“*Dicit animas hominum Dæmones esse, et ex hominibus fieri Lares, si meriti boni sunt; Lemures sive Larvas, si mali; Manes autem, cum incertum est, bonorum eos, seu malorum esse meritum.*” Augustin. de Civ. Dei c. 11. “*Qui proprie Manes dicti fuerint, magna inter eruditos quæstio fuit, aliis alia existimantibus. De iis multa Plato, Plotinus, Porphyrius, Proclus, Apuleius, &c.*” Nota ad Festum p. 222. Ed. Amstelodami 1700. “*Hermias Comment Ms. in Plat. Phædr., inter Mss. Codd. Voss. Bibl. L. Bat.: 'Ἐπειδὴ ἀπὸ τοῦ δαιμονίου γένους πρώτως ἀρχεται ἡ τῶν ἀγαθῶν καὶ κακῶν διαίρεσις· πᾶν γὰρ τὸ ὑπερδαιμόνιον γένος, μονοειδῶς ἔχει τὸ ἀγαθόν. Ἔστιν οὖν τινὰ γένη δαιμόνων, τὰ μὲν μερίδας τινὰς τοῦ κόσμου κατακοσμοῦντα καὶ ἐπιτροπεύοντα· τὰ δὲ εἶδη τινὰ ζωῶν κατέχειν οὖν σπουδάζειν τὰς ψυχὰς εἰς τὸν ἑαυτοῦ κλῆρον, οἷον εἰς ἀδικίαν ἢ ἀκολασία· δέλειαν τὴν ἡδονὴν τὴν ἐν τῷ παραυτίκα ἀναμίγνυσιν ἐν αὐταῖς ὁ ἔφορος τῆσδε δὲ τῆς ζωῆς δαίμων· ἄλλοι δὲ τινὲς εἰσι τούτων ἑπαναβεβηκότες δαίμονες, οἱ κολάσεις ἐπιπέμπουσι ταῖς ψυχαῖς, ἐπιστρέφοντες αὐτὰς εἰς τελειωτέραν καὶ ὑπερτέραν ζώην· καὶ τοὺς μὲν πρώτους ἀποτρέψασθαι δεῖ, τοὺς δὲ δευτέρους ἐξευμενίζεσθαι. Εἰσὶ δὲ καὶ ἄλλοι κρείττονες δαίμονες, τὰ ἀγαθὰ μονοειδῶς ἐπιπέμποντες.*” R. M. Van Goens ad Porphy. de A. N. p. 94.

(7.) “*Mela 1, (9.) Augila Manes tantum deos putant, per eos dejerant, eos ut oracula consulunt, precatique qua volunt, ubi tumultis incubuere, pro responsis ferunt somnia. Quæ verba ex Herod. fere transcripta, ab eodem Herod. lucem capient, qui in L. 4. (c. 172.) de Nazamonibus ita scribit: 'Ομνύουσι μὲν τοὺς παρὰ σφίσι ἄνδρας δικαιοτάτους καὶ ἀρίστους λεγομένους γένεσθαι τούτους· τῶν τύμβων ἀπτόμενοι, μαντεύονται δὲ ἐπὶ τῶν προγόνων φοιτῶντες τὰ σήματα, καὶ κατευξάμενοι ἐπικατακοιμῶνται, τὸ δ' αὖν ἴδωιν ἐν τῇ ὄφει ἐνύπνιον, τούτῳ χράνται. Leg. τούτων¹ τῶν*

¹ There is as little necessity for, as there would be elegance in, this emendation. “*Junguntur γένεσθαι τούτους in Ed. Wess. et aliis, parum commode. Interpungit vero post γένεσθαι noster Ms. F. Equidem satis habui vocem τούτους a proxime præcedentibus interjecto cominate separare; intelligi enim debet τούτους ἐμνύουσι, nisi plane repetendum hic fuit hoc verbum, quemadmodum alias in tali oratione consuevit Scriptor noster.*” Schw. Salmassius expunges τούτους and reads ἀφ' ἑαυτῶν.

τύμβων. 'Per defunctos, qui justissimi atque optimi apud illos fuisse dicuntur, jurant, illorum sepulcra tangentes divinant ad suorum accedentes monumenta, et illic, ubi preces peregerunt, indormiunt, ubi quodcunque per quietem insomnium viderunt, eo utuntur.' Ut vides, Mela *Manes* vocavit, quos Herod. *justissimos atque optimos vita defunctos*. Qui viri quoniam inferis degere putabantur, inde Plinius, cum hæc a Mela accepisset, sic mutavit: *Augilæ inferos tantum colunt*. Et post Plinium Solinus: *Augilæ vero solos colunt inferos*. Ita enim et Plin. et Solinus interpretandi." Nota ad Festum, p. 222.

(8.) "*Solos colunt inferos*. Plin.: *Augilæ inferos tantum colunt*. Habet e Mela: *Augilæ Manes tantum deos putant; per eos dejerant*. Eos ut oracula consulunt, precatique quæ volunt, ubi tumultis incubuere, pro responsis ferunt somnia. Hæc ex Herod. Mela, qui tamen Augilis tribuit, quod ille Nasamonibus. De quibus vett. omnes hoc tradunt, ne solum Herod. censeas. Tertull. de Anima: *Nam et Nasamonas propria vocabula apud parentum sepulcra mansitando captare, ut Heraclides scribit, vel Nymphodorus, vel Herod.* Nymphodorus et Heraclides τὰ νόμιμα gentium scripserant. Dicit Herod., Nasamones per eorum dejerare manes, qui fortissimi et justissimi viri ap. eos extiterunt, tactis eorum tumulis: eosdem προγόνων suorum monumentis incubare, et responsa petere monitu somniorum. Quæ Mela non discrevit, ut ab Herod. distinguuntur. Dejerant enim per manes fortissimorum, et manes consulunt proavorum suorum. Sed nec Plin. mentem Pomponii assequutus est. Dixit ille *Manes* deos putari ab Augilis. Hic *Manes* accepit pro inferis; nam inferi de loco ipso, καταχθόνιος τόπος. Græci ἄδην unica voce dicunt. Hoc sensu et *Manes sæpe* Poëtæ, *Manesque* profundi, et, hæc *Manes* veniat mihi fama sub imos. Ceterum Nasamones vel Augilæ τὸν ἄδην non colebant, nec deos infernos, ut Plutonem, Proserpinam, et alios, sed animas defunctorum parentum, et eorum qui fortissimi in vita extiterant. Hos proprie *Manes* vocavit Mela. Et sic vocabantur: Virg. *Manesque* vocabat *Hectoreum ad tumultum*, i. e. *Manes vel animam Hectoris*. Atque ita passim. Herod. verba hæc sunt, quæ Mela reddidit: Ὀμνύουσι μὲν τοὺς παρὰ σφίσι ἄνδρας δικαιοτάτους καὶ ἀρίστους λεγομένους γενέσθαι τῶν

It will be observed too that τῶν τύμβων ἀπτόμενοι are improperly joined by our critic to μαρτυροῦνται, since the distinction of the two members of the sentence is clearly marked by μὲν—δὲ, and since to connect τύμβων ἀπτόμενοι with μαρτυροῦνται would be an intolerable diction, followed as they are by ἐπὶ τῶν προγόνων ποιτῆντας τὰ τὸν τύμβον.

τύμβων αἰψάμενοι· μαντεύονται δὲ ἐπὶ τῶν προγόνων φοιτῶντες τὰ σήματα, καὶ κατευξάμενοι ἐπικατακοιμῶνται. Horum itaque Manes colebant, non inferos. Nec quisquam veterum inferos pro animabus defunctorum dixit. At Manes plerumque pro loco ipso, i. e. pro inferis, quod continetur pro continente. Igitur falsus Plin. Nec quoscunque Manes colebant, sed paternos et avitos. Manis et manus antiquis Latinis erat bonus, ut hilaris et hilarus: unde comp. immanis, qui non valde bonus. Manes vero vocaverunt defunctos exemplo et more Arcadam, qui Italiam tenuere. Nam et illi χρηστοὺς nominabant, h. e. Manes et bonos, qui civis ex-
cesserant. Notat Plut. Quæstt. Gr., ubi explicat quinam dicerentur ap. Laced. et Arcades χρηστοί, in foederis columna, quod inter ambos illos populos conventum est, inter alia scriptum fuisse, Μασσηνίους ἐκβαλεῖν ἐκ τῆς χώρας καὶ μὴ ἐξεῖναι χρηστοὺς ποιεῖν, Et non licere Manes facere. Quod ait Aristotelum interpretari, Non licere interficere, μὴ ἀποκτινύναι. Idem quoque repetit in Quæstt. Rom. Hinc Manes, mortui; et dii Manes, defunctorum genii: hi et Lemures s. Lemurii. Et Feriæ eorum, Lemuralia. Glossæ: Lemuralia, Ἑορταὶ τῆς Ἑορτίας. Ita scr.: male corrigunt, τῆς Ἀττίας, aut Ἀκκας. Ita vocat propter Lares familiares, qui iidem cum Lemuribus vel diis Manibus. Imo duō eorum genera faciebant, quorum alii Lares familiares, alii Larva dicebantur: boni illi genii, isti mali et noxii. Curam posterorum suorum sortiti illi credebantur: larvæ autem vacatione, ceu quodam exsortio, h. e. ἀκληρίᾳ puniti, nullis sedibus errabant. Cum vero, inquit idem Apuleius, incertum est, cui quæ eorum sortitio evenerit, utrum lar sit an larva, nomine Manium deūm nuncupant. Hinc Mania eorum mater, quæ et Larunda. Quam perperam VV. DD. cum Genita Mana confundunt, cujus mentio ap. Plut. Quæstt. Rom. Quæ generationis erat dea, non mortuorum, aut Lemurum. Genita, dea genendi; ut Moneta, dea monendi; et Pota, dea potus; Victa, victus. Mana, autem cognominata, i. e. bona, non a manando, ut perperam Plut. [et Martian. Cap. l. c.] "interpr., quasi præses sit τῆς γυνέσεως καὶ λοχείας τῶν φαρτῶν. Genita Mana, i. q. Genita Bona; ut Cerus Manus in carmine Saliari creator bonus. Hinc Manes, οἱ χρηστοί, non κατ' ἀντίφρασιν, ut nugantur Gramm. Θεοὶς καταχθονίοις in veterum monumentis Græcis sæpe insculptum visitatur, pro eo, quod est in Latinis, diis Manibus. Sed et diis inferis aliquando pro eodem legitur. Ergo et inferos dixerit Plin. pro diis Manibus. Sic superi absolute pro diis superis. Poëta, vos o mihi

Manes Este boni, quoniam superis averta voluntas. Festus: Et inferi, dii Manes pro bonis dicuntur. Oculi xlviii Artemidoro, et in antiqua Herodis Inscriptione. Sed alia mens est Herodoti, qui deos inferos absolute, aut Manes ab Nasonibus coli non dicit, sed parentum suorum Manes, i. e. animas defunctorum. Has deum Manium nomine proprie nuncuparunt Lat. Extat Oratio Cornelie, Gracchorum matris, ex libris Nepotis excerpta, qua C. Gracchum dehortatur ac deterret a capessenda rep. et nece fratris vindicanda:—Ubi mortua ero, parentabis mihi, et invocabis deum parentem in eo tempore, ne pudeat te eorum deum preces expetere, quos viros atque presentes relictos atque desertos habuerit. Scriptum fuit, Et invocabis D. M. parentis, i. e. deos Manes parentis. Scribe igitur ac distingue: Et invocabis deos Manes parentis. Eo tempore ne pudeat eorum deum preces expetere, etc. Eorum deum, i. e. deorum Manium. Ovid.: Perque tuos Manes, qui mihi numen erunt.” Salmas. Exerc. Plin. 292.

The excellence of the matter in Salmasius's Note will amply compensate for its length. I do not find that there is any mention of it either in Wesseling's, or in Schweighæuser's edition of Herodotus. It is very remarkable that Mela should have misrepresented the words of Herodotus, and that Pliny should have misunderstood the words of Mela.

3. Μάκτρα, Μάνδρα, Σηκός: EVAGRIUS, ISIDORUS CORRECTI.

“EVAGR. Hist. Eccl. 2, 3. (p. 287. Ed. Mogunt.) Εἶπω δὲ τοῦ θάλου πρὸς τὰ ἐφ' αὐτῇ εὐπρεπὴς ἐστὶ σηκός, ἔνθα τὰ πανάγια τῆς μάρτυρος ἀπόκεινται λείψανα ἐν τιμῇ σοφῶ τῶν ἐπιμήκων, μακρὰν ἔνιοι καλοῦσιν. Quæ ultima μακρὰν ἔ. x. obscura videntur Valesio et medelæ indiga. Ego vero, si id aliorum cum bona venia possit fieri, ista μακρὰν ἔ. x. ab exscriptore in textum introducta fuisse censeo.” Videlicet in Codice suo studiosi hominis hanc observationem reppererat, Μάνδραν ἔ. x. quæ, quum ad v. σηκός pertinerent, ineptulus ille leviter mutata post ἐπιμήκων inseruit. Ubivis autem σηκός a Grammaticis μάνδρα exponi solet.” Valck. Anim. ad Ammon. 2, 19. p. 155. “De mendo in v. μακρὰν recte suspicans, non idem

recte id levassæ videtur, quum μάνδραν conjiceret. Equidem h. l. Evagrium crediderim ad Latinam rei appellationem alludere, quæ hinc etiam in Græcam linguam transiit, *Arca*. Quare ἄρκαν correxerim. Aliud enim quid sonat v. μάνδρα, quam ut hic recte locum habere possit: cf. Hesych. v. Κάρκαρα, Toup. Emendd. in Suid. 2, 137. Philemon. Lex. 181. p. 66. Sophocl. Fr. Tyrus 15, 3. (ap. Ælian. H. A. 12, 16.) In Schol. Nicandri Θ. [A.] 211. 'Ἐπειδὴ ξηραίνει τὸ δηλητήριο, τὰ δὲ οὐλα τῶν ὀδόντων ἐκ βάθρων ῥήγνυνται, lege ἐκ μανδρῶν.' Inter Glossas Isidori p. 4. et Pithœanas p. 52. Godofr. editur, *Arca, mortuorum pulvinaria*, ubi reponas mecum *Arca*." Osann. Prolus. Epigr. in Classical Journal 52, 361. In the last conjecture Dr. Osann has been anticipated:—"Cerde emendat, *Arca, mortuorum pulvinaria*, ut inferius, *Pulvinaria, arca mortuorum*. Juvenal. 8." [Imo Horat. Serm. 1, 8, 9.] "Huc prius angustis ejecta cadavera cellis Conservus vili portanda locabat in arca. *Arca* tamen inveniri etiam in Papia Ms. notavit Du Cange." J. G. Grav. ad Isidor. Gloss. et Excerpta Pithœana p. 4. As to the passage of Evagrius, I think with Valck. that the words, μακρὰν ἔ. κ. are interpolated, as well as corrupt. But I assent neither to his substitution of μάνδραν, nor to my friend Dr. Osann's reading ἄρκαν; and for the present I believe μάκτραν to be the right conjecture, not only because it approaches the nearest to μακρὰν, but because these words are elsewhere confounded: see the *New Greek Thesaurus*, p. 38. a. et nott. 2. 3. p. 39. a. et not. 2.: Hesych. v. Καρδόπιον, Κάρδοπος ἢ μάκτρα, ἡγουν ἢ κάμπτρα, ὅπου τὰ ἄλευρα μαλάσσουν, ἥτοι ἀβάκην. "Κάμπτρα, κάμπτρα, *Arca*, *Capsa*. Lex. Ms. Colb.: Κάρδοπος· κάμπτρα, οὗ τὰ ἄλευρα μαλάσσουν." Du Cange Gloss. Gr. Et Glossæ Labbæi: Κάμπτρα, *Campsa*, *Arca*, et *Arcela*, P.: nbi leg. *Arcula*, quam vocem usurpavit Colum. 12, 45, 6. The observation of Vaick., however, is well founded, that μάνδρα is the term employed by critics to explain σηκός. Hesych.: Μάνδρας· σηκοὶ βοῶν καὶ ἵππων. "Μανδρίον, Stabulum Moschop. ad Hesiod. "E. 2. Σηκὸν δὲ λέγει τὸ ποιῶς μανδρίον." Du Cange App. ad Gloss. Gr. p. 124. But, as σηκός has a double meaning, so its synonym μάνδρα has the same double signification: Moschop. π.

¹ I am not prepared to understand the necessity of this alteration, which is quite unsupported by facts. Eutecnius: "ἢ τι δι' φάρμακ' τὰ αὐτὰ ὑπομείνασα τοῖς χεῖλεσι φάσμα λιπτόν καὶ ξηρὸν ἀκρίβει σφίδρα, ἵππιτα ἐκ βάθρων αὐτοῦ τὰ μὲν οὐλα ῥήξιν ὑπομείναι.

Σχ. p. 54. Σηκός, ἔνθα ἐγκλείουσιν οἱ νομεῖς τὰ νοσῶντα, ὅταν ταῖς μητέρας ἀμείλῳσιν, ἢ εἰς νομὴν ἐκπέμπωσι· σηκός καὶ τὸ τέμνος καὶ ἕτερα. Μάνδρα in the Ecclesiastical writers denotes “a Monastery:” see Suicer’s *Thes. Eccl.* Scaliger de Emend. Temp. 539. :—“Mandræ nomine agmen bestiarum vocatum fuisse nemo paulo doctior ignorat. Cur suos monachos eo nomine dictos voluerint, ipsi viderint; nam ego nescio.” But the passages, which Du Cange has quoted, would have removed his ignorance, and it would not have existed, if he had recollected the language of Scripture, which speaks of one fold under the shepherd Jesus Christ. “*Mandræ* etiam pro *canobiis* ponitur: nempe quod monachi in eremis olim viverent. Hanc causam adfert Alciatus in l. ult. c. de Trin. et Fid. Cath. Sed rectius statuitur, ut *ovile* dicitur pro *Ecclesia Christi*, sic et *mandra* posuisse pro *monasterio*, tanquam in quo sint *oves Christi*.” G. J. Voss. Etym. L. L. This conjecture is confirmed by the following passage, which is quoted by Suicer from Metaphrastes in Theodosio Cœnobiarcha:—“ ‘Et jam magnus quidam erat numerus discipulorum, spelunca autem exigua et plane minor, quam ut posset eos capere; ipsi autem accedentes sollicitabant, ut excitaret monasterium, et ampliorem ejus faceret mandram ovium spiritualium.’ Hic *mandra* sumitur pro *tota monasterii capacitate*.” Scribit Evagrius 1, 14. et ex eo Nicephorus Callistus Templum S. Symeoni Stylitæ juxta Antiochiam dicatum, *Mandram* appellatum: Μάνδραν οἱ ἐπιχώριοι καλοῦσι, τῆς ἀσκήσεως, οἶμαι, τοῦ παναγίου Συμεώνος τὴν προσηγορίαν τῷ χώρῳ καταλιπόντος.—Sed de hac Mandra audiendus in primis Auctor Ms. Vitæ ejusdem Symeonis, ubi de illius matre: ‘Ο θεῖος δὲ Συμεὼν τὸν ταύτης νεκρὸν ἐντὸς τῆς μάνδρας· τοῦτο γὰρ ὁ τοῦ στόλου περίβολος ἐκαλεῖτο· εἰσενεχθῆναι προστάττει· περιωκοδόμητο γάρ τι πάντοθεν τειχίον τῷ κίονι, ὥστε μὴ γυναιξὶν εἰσιτηδὸν εἶναι.’” Du Cange. Hence it is evident that Dr. Osann is mistaken in supposing that μάνδρα would not bear the interpretation, which Valart’s conjecture attributes to it. But on the other hand it may be remarked that the only sense, in which ἀρκα is used by the Greek Ecclesiastical writers, is *Fiscus*, *Thesaurus publicus*, as the reader will see in Du Cange’s work, and that therefore Dr. O.’s own reading has little to support it without appealing to the Latin writers. But this reading has been anticipated by Valesius:—“*Εὐπρεπής ἐστι σηκός*, Langus et Christophorus *sacrarium* interpretati sunt; *Musculus* vero *adytum*: quod non probo. Ego *tupulum* interpretari malui. Id enim

VOL. XXVII. Cl. JI. NO. LIV. X

significat v. σηκός, ut testantur Hes. ac Suid. Per *tumulum* autem intelligo *locum septum ac muratum cancellis*, in cujus medio *arca* erat argentea, in qua depositæ erant reliquiæ sanctæ martyris Euphemiae. Id enim ita se habuisse, patet e seqq. Evagrii verbis. Μακρὰν ἔνιοι καλοῦσιν, scr. puto ἄρκαν. Certe non video quisnam sensus sit in vulgata lectione, cum μακρὰ et ἐπιμήκης idem sit, neque id nomen proprium sit, sed adjectivum. Præstat igitur ἄρκαν legere. Quidam, inquit Evagrius, eam martyris capsam *arcam* vocabant. Sic enim Lat. dicunt. Glossæ vett.: Σορός *Arca funebris*. The present reading has not been ill defended by Du Cange:—"Μακρὰ ita appellatam τὴν ἀγίαν σορὸν S. Euphemiae Calchedone scribit Evagr. 2, 3. Μακρὰν ἔνιοι καλοῦσιν, ubi eruditus Vales. ἄρκαν leg. putat. Sed videtur Ecclesia ista sic appellata a structuræ forma et figura, forte quod longior esset, nec fere quadrata, ut ceteræ apud Græcos ædes sacræ." But this interpretation falls to the ground, when it is considered that the order of the words requires us to apply μακρὰ not to σηκός, which might signify "a sacred enclosure," "a temple," but to σορός, which has no such signification; and the same remark may be applied to refute Valck.'s reading μάνδρα, which equally depends on σηκός. "Μακρῶν, sic dicta *Ædis Patriarchalis Constantinopoli Porticus oblongior*, a structuræ forma, de qua nos pluribus in Constantinopoli Christiana 2, 8, 3." Du Cange. On the whole the conjecture of Valesius, with his explanation, is the most satisfactory.

4. DE TRIBUS CORPORIBUS MUNDI.

I AM much obliged to Mr. Nares for the learned and interesting article which is inserted in *Classical Journal* 52, 404-6. He observes:—"But the passage in his *Fæsti* 5, 11. where Ovid more particularly quotes Lucretius, on this subject, has never been understood, for want of recollecting this threefold division (into heaven, earth, and sea). All the commentators that I have seen, either leave it unexplained, or blunder about the elements, trying to account for his making them 3 instead of 4. Yet here he uses some of the most remarkable words of his predecessor, the *tria corpora* :

Post chaos, ut primum data sunt tria corpora mundo,
Inque novas species omne recessit opus."

But an exception must be made in favor of *Forcellini Lex. totius Latinitatis*, where under the word *Mundus* this very passage of Ovid is quoted, with the comment, "h. e. coelum, terra, aqua." I add the following examples, which are not quoted by Mr. Nares:—

Annuit invicto Coelestium uminus rector,
Quo tunc et tellus, atque horrida contremuerunt,
Æquora, concussitque micantia sidera mundus.

Catulli Carm. 63. de Nupt. P. et T. 205.

(*Mundus* is here used for "the heaven," as in Seneca Q. N. 7, 2. Lucr. 5, 1435. mundi magnum et versatile templum.)

So Ovid *Met.* 12, 89.

Orbe locus medio est inter terrasque, fretumque,
Cœlestesque plagas, triplicis confinia mundi.

And in 15, 858.

Jupiter arces
Temperat æthereas, et mundi regna triformis.

Isidor. Orig. 2, 28. p. 902.:—"Mundus est hic, qui constat ex cœlo et terra et mari cunctisque sideribus, qui idcirco mundus est appellatus, quia semper in motu est; nulla enim requies ejus elementis concessa est." But Festus adds the *air*:—"Mundus appellatur cœlum, terra, mare, et aër."

Quis cœlum terris non misceat et mare cœlo,
Si fur displiceat Verri?

Juvenal. 2, 25.

(This is an allusion to the Proverb, *Miscere cœlum ac terras*, Liv. 4, 3. Virg. *Æn.* 1, 133. *Τὸ γὰρ οὐρανὸν ἀναμυκτηρίζαι*, Lucian. Prom. 9. *Mare cœlo confundere*, Juvenal 6, 283. *miscere*, Virg. *Æn.* 5, 790. Tacit. Ann. 2, 23. *Æsch. Pr.* 1124.; *Miscere omnia*, Cic. de LL. 3, 19. ad Octav. et pro Roscio Amer., *καὶ τὰ πάντα*, *Æsch. Pr.* 1036: on which Proverb I have spoken fully in the *Classical Recreations*, p. 211-14.)

Quæ mare, quæ terras, quæ denique nubila cœli
Verrunt, subito vexantia turbine raptant.

Lucr. 1, 280.

Non sic terra mari miscēbitur, et mare cœlo.

3, 454.

E. H. BARKER.

Thetford, March, 1823.

ON THE MATERIALS FOR A HISTORY OF ANCIENT PERSIA.

ACCUSTOMED as we have been to form our opinions of Asiatic history chiefly from European writers, it is not to be wondered at, that we should reject such national accounts as have reached us as improbable or spurious. The interesting details and animated descriptions of Herodotus find favor in our sight, and we are easily disposed to consider what pleases us as no other than the truth. Another Greek, with more opportunities of information, left a history behind him, of which only a few fragments remain: we allude to Ctesias, the Unidian physician, who was taken prisoner at Cunaxa, and served Artaxerxes Mnemon in his profession for several years. Subsequent research has brought to light the records of the country, though it is to be lamented that they have not been given to the English reader in a proper form; they are only to be found in the bulky volumes of Orientalists, or meagre abridgments for the use of schools: we shall, therefore, indiscriminately refer, as we find occasion, to the Persian History.

In investigating comparative History, the want of frequent analogies cannot vitiate the detail: accounts which occasionally differ from each other may confirm but not invalidate a third, although the precise authority due to each be not ascertained. What Herodotus wrote must be considered as partial, and though by the beauties of his style he has glossed over defects which might appear of no importance to himself, his narrative cannot be received as a test for estimating that of another: the national details are too full of the marvellous, and possess little of that accuracy which bespeaks the contemporary. Native Asiatics, we suspect, write History in their cups, or with the help of a moral microscope. The fragments of Ctesias form what logicians call a middle term, being written in the peculiar situation of a Greek resident at the Persian court: preserved by Plutarch, Athenæus and Photius, they were translated into Latin by Henry Stephens, and published by him, together with Memnon and Agatharcidas, in 1594, and have

since been annexed by Wesseling to his edition of Herodotus. Those of Dinon, also, are occasionally serviceable.

The history of Iran, or Persia, commences with the Peishdadian dynasty, which closes about six hundred years before the Christian æra, and exhibits a succession of princes, whose identity is almost hopeless. Adam and Chedorlaomer have both been claimed for the first sovereign *Cai-umeras*. *Dhohak* is understood as the Deioeces of Herodotus, but his personal history contradicts the nominal resemblance: the irruption of the Tartars under *Afrasiab*, in the reign of *Minocheher*, (when Iran was subjected for twelve years, the invader being at last driven back to his own kingdom) coincides with the expedition of the Scythians, who possessed the dominion of Asia, according to Herodotus, for a period of twenty-eight years.

Ctesias frequently differs from Herodotus, and forcibly illustrates the difficulty, as Sterne observes, of reconciling accounts: in one remarkable particular he nearly coincides with the Persian History; we are there told that *Cai-Khosru* (grandson of *Cai-Kaus*, the Astyagas of Ctesias) resigned the crown to his subjects, who presented it at his recommendation to *Lohorasp*, a prince of the royal family.¹ Ctesias relates that Cyrus, being mortally wounded in an expedition against the Derbices, just before his death created his son Cambyses king. In the relation of what followed there is a disagreement among the historians, and Æschylus in the *Persæ* gives a totally different account: the son of Cyrus, he says, was succeeded by Mardus, (who must pass for Smerdis) who was slain by the confederates. Maraphis, Artaphernes, Darius, and Xerxes follow.² *Gush-tasp*, our Darius Hystaspes, is commemorated as having restored the Jewish captives to their country, and for embracing the doctrines of Zoroaster, who is said to have appeared in his time. His son was *Isfendiari* (Xerxes), of whom we do not find a distinct account, as the events of his reign reflected little honor upon the nation. The following concise passage from Ctesias agrees nearly with the Grecian narrative—we quote the translation of Stephens:

¹ This was probably merely a constitutional form, and similar to a *congé d'élire*.

² L. 779. et seqq

"Rursus Xerxes adversus Plataeenses exercitum centum et viginti millium mittit, et Mardonium ejus ducem constituit. Qui autem Xerxem in Plataeenses concitabant, erant Thebani. Mardonio occurrit Pausanias Lacedaemonius, trecentos Spartanos et mille accolas, ex aliisque viribus sex millia secum ducens. Ibi superato exercitu Persarum, Mardonius vulneratus aufugit. Hic Mardonius quum a Xerxe ad diripiendam Apollinis aedem missus esset, ingruente fugenti grandine oppressus moritur: quæ res Xerxi maximum dolorem attulit. Is cum suis copiis Athenas proficiscitur, sed quum Athenienses armatis centum et decem triremibus ad Salaminem fugissent, urbem vacuam capit, quam incendit, præter arcem, in ea etiam aliqui relictæ pugnabant: tandemque quum et illi noctu fugissent, illam etiam noctu combusserunt. Xerxes autem, quum inde ad angustissimum Atticæ locum, Heracleum appellatum, venisset, aggerem Salaminem versus ducere cepit, pedestri itinere ad eam trajicere cogitans. Sed consilio Themistoclis Atheniensis, et Aristidis, sagittarii ex Creta accersuntur, ac veniunt: deinde bellum navale Persarum et Græcorum geritur. Persæ naves habebant plusquam mille, ducemque Onophan: Græci vero septingentas. Græci tamen victores evadunt, et quingentæ naves Persarum profligantur: et fugit Xerxes consilio rursus et arte Aristidis atque Themistoclis. In reliquis vero omnibus præliis ceciderunt Persarum centum et viginti millia. At Xerxes, quum in Asiam trajecisset, et Sardis proficisceretur, misit Megabyrum ut templum Delphicum diriperet: illoque id suscipere recusante, Matacas eunuchus injuriam Apollini illaturus omniaque direpturus mittitur. Is confectis ita rebus ad Xerxem revertens ait. Xerxes ex Babylone ad Persas proficiscitur." P. 447.

Ardeshir or *Bakman*, son of *Ispandiar*, was called *Diardest*, which signifies *Longimanus*, and identifies him with the first Artaxerxes. The Persian History states that he married a beautiful Jewess named *Ester*, which Ctesias does not mention, or his relation is lost: indeed his account of Megabyrus and Amytis is the most curious portion of this part of his narrative: the scandal of this reign, if not authentic, is extremely piquant and amusing.

Passing over the short and sanguinary reigns of Xerxes II. and Sogdianus, or Secundianus, it may be observed, that in speaking of an administration, Ctesias merely informs us who were the eunuchs of that reign:—"Regno autem

potitur Secundianus, qui Azabaritem et Menostanem eunuchos apud se habuit." P. 88. Mr. Mitford, with reference to this and similar passages, remarks that "the government had fallen into the hands of the eunuchs of the palace," and infers that little could be known of the current transactions except through them. Oriental monarchs professedly take little part in state affairs, and, though supposed absolute, are merely the head of the executive, nor is there any thing extraordinary in the expression of *Ctesias*: in modern history, by substituting *ministers* for *eunuchs*; the sense would be preserved. Menostanes appears by the sequel to have discharged his duty with fidelity, but prejudice would consider Alexas in Dryden's *All for Love* as the model for an Oriental premier.

The Persian History gives an account of Darius Nothus, which does not occur in our authors: *Homai*, daughter of *Ardeshir*, was pregnant at the time of his death, and caused her child to be exposed as soon as born; being found by a peasant, he was preserved, became a soldier, and, by a wonderful fortune, unknown among Asiatic princes, ascended the throne, somewhat like Cyrus, under the name of *Darab*, the Darius of Ctesias. That historian expressly says that his father, during his life-time, appointed him satrap of Hyrcania, and gave him Parysatis as a wife.

"Ochum (i. e. Nothum) pater vivens Hyrcaniorum præfectum constituerat, eique in uxorem dederat mulierem quæ Parysatis appellabatur, Xerxis filiam, et regis sororem." P. 83. The insufficiency and incompleteness of the Persian History is manifest in its passing immediately to Darius Codomannus (*Darab the less*) as son of the monarch above mentioned. Ctesias supplies a few interesting circumstances to the Anabasis of Xenophon, relative to the treatment of the prisoners at Babylon: during this reign he appears to have served the king in a diplomatic as well as a medical capacity.

Darab the less was defeated at *Erbil* (Arbela), and afterwards assassinated by his officers. Iskander of Macedon, the conqueror, married his daughter *Rushenk* (Roxana), and is placed by national writers among the sovereigns of Iran. Nizami relates that Aristotle was his vizier, that he destroyed the books of the Magi, and caused the scientific treatises then extant to be translated into Greek. The fables of *Pilpay*, commonly called the *Kalila* and *Dimna*, are dated from this reign. *Pilpay*, or *Bidpai*, is said to

have been prime minister to a tributary prince of India, appointed by Alexander, in the room of one whom he had deposed.

European History does not acknowledge any king of Persia till the revolt of *Ardeskir* in the year 202; but a dynasty exists in Oriental records, called the Ashkanian or Arsacidan, generally confounded with the Parthian race of kings.

Gibbon and Mitford have both illustrated the national manners, as well as could be done from the scanty information afforded by Herodotus and Xenophon, and the historians of the Roman empire. Persia, indeed, appears to have possessed the elements of a good constitution; a religious establishment surpassed only by the Hebrew, an excellent system of education, and an ample revenue: but there is a weakness in Oriental governments, which, if it does not affect the centre, paralyses the extremities. The history of such kingdoms is, on that account instructive, and, as we believe we have shown, materials for one are by no means deficient; besides, the warmest admirers of the Greeks cannot deny that Persia is too important to be treated merely as an appendage to European History.

EMBALMING AMONG THE EGYPTIANS.

THE Egyptians, of all nations of antiquity, are most deserving of our attention. To this wise and ingenious people, who made such advances in arts and sciences, in commerce and legislation, succeeding nations have been indebted for whatever institutions civilise mankind and embellish human life. The priesthood of this very religious people, to whom knowledge was exclusively confined, being wholly free from anxiety about secular matters, as they were provided for by the state,¹ devoted themselves to the service of the community. Their time was divided between the performance of their sacred duties and the improvement of

¹ Diodorus says, that a third of the lands of each province belonged to the priesthood. (Lib. 1. p. 84. folio, Amster. 1745)

the mind. Study was their business; the good of the people was their sole object; and whatever could contribute to the political or moral welfare of their country was pursued with a zeal worthy of imitation in Christian societies. It is not then surprising that they made such amazing progress in physic and husbandry, in astronomy, magic, and other occult sciences. And, though the art of embalming, as practised by them, is now obsolete, and the medicated herbs which they used may not now be ascertained, yet we may gather from the custom what study and attention they employed in discovering the virtues of simples, though the science of *Medical Chymistry*¹ was probably unknown at that early period.

The art of embalming the dead was peculiar to the Egyptians; they alone knew the secret of preserving the body from decay. In the Pentateuch we find that, when Abraham and Isaac died, they were simply buried; but Jacob, and afterwards Joseph, were embalmed; because these two patriarchs died in Egypt. This mysterious trade descended from father to son as an hereditary and sacred privilege; the embalmers were held in high repute, conversed with the priests, and were by them admitted into the inner parts of the temples. Embalming may have been practised in Asia; but there is not any authority for this presumption: it may be inferred that the custom prevailed among the Chaldeans, on account of the proximity of their country to Egypt and the similarity of pursuits and doctrines; an intercourse, no doubt, subsisted between these two philosophical nations from the earliest ages. After the death of Alexander the Great, the Egyptians and Chaldeans were ordered to dress the body *in their own way*,² (Curt. lib. x. sub fin.); but this event was many hundred years after the times when Egypt flourished under the Pharaohs. The washing and dressing of the body alluded to by Greek and Roman writers, was merely an external application of unguents,³ performed with facility and despatch, not

¹ The art of preparing drugs by fire for curative purposes is attributed to the Arabs.

² *Ægyptii Chaldeique jussi corpus suo more curare—deinde purgare corpus; repletumque cat odoribus.*—I know no other passage indicative of such a custom among the Asiatics. It does not appear that Plutarch or Arrian mention this ceremony; Curtius, therefore, may have been misinformed. Cyrus in Xenophon commands his body to be committed to the earth from whence it came (ἐμφοῦλον), and in this he doubtless conformed to the custom of his country.

³ *Corpusque lavant frigentis et unguunt.* Virgil. Περὶ σπλάγιν τιμὴν—Καὶ καθάρουσαν χερσὶν ἐν περιστάλῳ. Eurip. Medea, 1035. The body of Christ

for the purpose of preserving the corpse, but in honor of the deceased. The ceremony among the Egyptians was sacred and solemn, and the process tedious, intricate, and expensive. In the patriarchal history the sacred writer tells us, that forty days were employed in preparing the body of Jacob for sepulture. "And Joseph commanded his servants the physicians to embalm his father, and the physicians embalmed Israel," &c. Gen. ch. l. v. 2. And here it is to be observed, that the officers, called *physicians*, did not profess *the art of curing*; for physic (as it is now called) was not at that time a professional pursuit; not a word is said of physicians being called in during Jacob's sickness. Besides, the Hebrew word is rendered in the Septuagint by *ἰνταφιασταί*, *those who prepared the body for burial*. It is true the author of the Pentateuch does not particularise this ceremony, but Herodotus and Diodorus are clear and diffuse in every thing relative to this interesting country.¹

The Egyptians believed that the soul was *immortal*, or rather, that it was *eternal*; they imagined that it not only was not subject to death, but that it had existed from all eternity, having neither beginning nor end; they thought that as it was immaterial, it was increate, and as it was increate, that it was a part of the divine spirit, *divine particula auri*, and co-existent with that Being, from whom it emanated.² In order to substantiate this doctrine, they asserted that the soul had been in a state of pre-existence, and at the dissolution of the outward man, it passed into various states; and after a circuit of three thousand years, (Herod. l. ii. c. 123.) it returned to re-animate a human body. Pythagoras first transplanted this dogma from Egypt into Greece, and, though no works of that philosopher are now extant, yet we may gather from later writers the essential tenets of the Pythagorean sect.³ Plato, after the death of Socrates, inculcated the same principle, in order to validate the primary tenet of the Socratic school, the immortality of the soul.⁴ Virgil has shown him-

was anointed with myrrh and aloes, and wrapt in linen clothes. John, ch. xix. ver. 39, 40.

¹ Herod. lib. ii. c. 86, 87.—Diodor. lib. i. p. 103.

² *Humanus animus, ex divina mente decarpus, cum alio nullo nisi cum ipso Deo comparari possit.* Cic. Tusc. 6. n. 38. "God breathed into his nostrils the *breath of life*, and man became a *living soul*." Gen. ii. 7.

³ *Morte carent animæ; semperque priore relicta*

Sede, novis domibus vivunt habitantque receptæ.

Ovid. Sermo Pythag.

Addison Spect. No. 343.

⁴ Πάντα γὰρ τούτῳ καὶ τῷ διαμύβεται τὰ ζῶα εἰς ἄλλα, τοῦ καὶ ἀνείας ἀποβολῇ καὶ κτήσιν μεταβαλλόμενα. Plato sub fin. Timæi.

self very sedulous in propagating the same doctrine among the Romans. (Georg. iv. 220-7; Æn., vi. 750.) These two nations were of opinion, that death separated the soul from the body;¹ they were, therefore, no longer concerned about the perishable part of man; and being enlightened by the rays of rational philosophy through the mists of error and superstition, they looked forward to a future state, as a reward for the virtuous, and a punishment for the damned. The Egyptians, on the contrary, were more solicitous to preserve the material part from putrefaction and injury, conceiving that the soul was inseparable from its body so long as the latter was free from corruption. Inspired by this superstition, they studied and put in practice every means of preserving the human frame: they applied to the study of natural history to discover the virtues of simples, and provided buildings of the greatest magnitude and durability as depositories for the dead, which still remain the most stupendous monuments of human labor in the world. That the pyramids were built as sepulchres for the Kings,² there appears no reason to doubt; this is fully testified by modern travellers. Besides, Diodorus says expressly, that Chemmis and Cephron constructed them for this purpose.³ The principal care of the Egyptians was turned to the preserving the dead; they looked upon their houses as temporary dwellings, but to their cemeteries they gave the name of the *Eternal Mansions*. (Diod. l. i. p. 60.)

Among the three modes of embalming, that adopted by the rich was very tedious in its process, and expensive in its preparation. As soon as a man of any consideration died, the relations of the deceased, after the most violent expressions of grief, sent for the embalmer, who carried away the corpse. The first part of the operation was, to extract the brains through the nostrils with a crooked instrument of iron; for the more ready performance of which the *medium septum* of the nose was

¹ At cum frigida mors anima seduxerit artus. Virg.

Θυμὸν ἀπὸ ψυχῆς διύκει δέμας ἄιδος ἥνω. Hom.

Ἐπυλίδας (ἡ ψυχὴ) τοῦ σώματος διχα γίνεσθαι. Xenoph.

² It is remarkable that Homer does not mention the pyramids, although he celebrates Thebes and its hundred gates, and frequently alludes to Egypt. This is a presumption that they were built a little before or after the age in which this poet flourished. Diodorus informs us, that these extraordinary works were built a thousand years before his time; this agrees very nearly with the age of Homer.

³ Pliny's words, *pecunie otiosa ac stulta ostentatio*, are more idle and foolish than the conduct which he condemns; for the motive of building these enormous works was political as well as religious.

cut away; the vacuities were then filled up with perfumes and aromatic compositions. After this, the body was opened with much ceremony. For this purpose the priest made a mark on the left side just above the hip, to show how far the incision was to be made. A particular officer made an opening with a very sharp Ethiopian stone.¹ As soon as the people saw this, they pelted him with stones, and pursued him with maledictions; for the Egyptians looked with abhorrence upon any one who offered violence to a human body either dead or alive. The embalmer then inserted his hand, and drew out all the viscera except the heart and kidneys, while the bowels were washed with odours. (Diod. p. 102.) The entrails were not restored to the abdomen, but from a religious motive they were thrown into the Nile.² (Plut. vol. ii. p. 159, fol. Paris, 1624.) Afterwards, the belly was filled with cinnamon, myrrh, and other odoriferous drugs;³ and then the orifice of the wound was closed. The body outwardly was anointed with the oil of cedars and other preservatives for 30 days. This length of time was necessary to administer the preparations for drying it and preventing its putrefaction. At the expiration of this term the corpse was again washed, and wrapped up in many folds of linen, painted with sacred characters, and seasoned with gums and other glutinous matter. This renders the cloth so durable, that it has preserved its consistence even to the present day, as many of the specimens, lately exhibited in this country, fully testify. These swathes of cere-cloth were so manifold, that there are seldom less than a thousand yards of filleting about one body; and so ingeniously were the wrappings managed, that the lineaments of the deceased were easily discernible, even though the face was covered with a kind of mask fitted with mastic. On the breast was spread a broader piece of cere-cloth, on which was inscribed some memorable sentiment; but, for the most part, having the figure of a woman with expanded arms. The embalmer having done his duty, the mummy⁴ was sent back to

¹ Probably the same kind of stone used in circumcision. Exod. ch. iv. v. 25.

² Mr. Belzoni assures us, that the vases or urns exhibited in London contained the bowels of mummies; but it is more probable that they are the reconditories of the *ibis*, or other sacred animals.

³ Ἀρωματίζοντες δὲ ταρχήματα, θάπτουσιν ἐν ἱεροῖς θύραις. Herod.

⁴ The spices, which the Ishmaelitic merchants were carrying into Egypt when Joseph was sold, were no doubt designed for embalming. Gen. ch. xxxvii. v. 25.

⁵ *Momia* or *Mumia*, quasi *Amomia*, i. e. cadaver *amomo* conditum:

the kindred of the defunct, who deposited it in a wooden coffin, made of a species of sycamore, called in Egypt *Pharaoh's fig-tree*. Some few coffins have been found of solid stone; a miniature model of one in marble was to be seen at Belzoni's exhibition, from which he says the body had been taken.¹ The top of the wooden coffin or mummy-chest was carved in the shape of a woman's head, the face being richly painted; the rest of the trunk was adorned with hieroglyphics, and the lower end was broad and flat like a pedestal, on which the coffin was placed erect in the place designed for its reception. The body of Joseph was put in a coffin. Gen. ch. l. v. 26. The corpse was lastly conveyed down the Nile to its final destination, in a vessel called *Baris*.² The mode just described was the most expensive, and adopted by the rich only; those, however, who were unable or unwilling to go to so great an expense, had recourse to a more simple process.

A quantity of cedar-oil and aromatic liquors was injected, by means of a syringe, into the body at the anus; after this it was laid in nitre for seventy days, when the pipe was withdrawn, and the oil, running out, carried with it the paunch and entrails, while the nitre consumed the flesh, leaving nothing but skin and bones.

The bodies of the poorer people were filled with a nitrous composition, which had such virtue and efficacy as to consume the intestines. They were afterwards wrapt up in bundles of reed, or branches of the palm-tree. (Herod. lib. ii. c. 87.) The same care was bestowed on the sacred animals, such as the ibis, the dog, the cat, the ape, the scarabæus, the sheep, and in some parts, the crocodile;³ but more especially, on the sacred apis, or ox, whose festivals were celebrated with great solemnity and rejoicings.

What raillery have this superstitious people been exposed to from their sottish veneration for irrational creatures! Herodotus,

Vossius. For the *Amomus*, brought from Syria, was a principal ingredient in the medicaments; it was mixed with spices to make that ointment with which the body was seasoned.

¹ The catacombs were ransacked by the Persians on the invasion of Egypt by Cambyzes, son of the great Cyrus. Herodotus states, that this infuriate prince ordered the body of Amasis, the late king, to be unburied and burnt. Lib. iii. c. 16.

² *Βάρις*, *navigii genus*, Suidas; hence is probably derived our English word, *bier*.

³ *Τῷσι μὲν δὲ τῶν Αἰγυπτίων ἱερὰ εἰσι οἱ κροκόδειλοι, τοῖσι δ' οὖ, ἀλλ' ἄτε πολιμίους περιποιουσιν.* Herod. *Omne fere genus bestiarum Ægyptii consecrarunt.* Cic. de Nat. iii. 39.

Diodorus, and Ælian, are consentient in their ridicule of this stupid idolatry. When a house was on fire, the father of a family would be more anxious to rescue his cat from the flames, than to save his wife, his children, or property. (Herod. l. ii. c. 66.) So infatuated were they, that mothers accounted it a blessing (oh, horror!) for their children to be devoured by the ravenous crocodile; they gloried that their offspring became food to that fierce creature. (Ælian. de Nat. Animal. l. 10. c. 21.) Nay, more, in the extremities of famine it is said that this de-luded people would rather eat one another than lay violent hands on these disgusting objects of worship. (Diod. lib. i. p. 93.) Juvenal exposes these enormities in nervous and eloquent language:

Quis nescit, Volusi Bithynice, qualia demens
 Ægyptus portentæ colat? Crocodilon adorat
 Pars hæc; illa pavet saturam serpentibus ibim.
 Effigies sacri nitet aurea *cercopitheci*,
 Dimidio magicæ resonant ubi Memnone chordæ,
 Atque vetus Thebe centum jacet obruta portis.
 Illic *caruleos*, hic *piscem* fluminis, illic
 Oppida tota *canem* venerantur; nemo Dianam.
 Porrum et cepe nefas violare et frangere morsu!
 O sanctas gentes, quibus hæc nascuntur in hortis
 Numina! *Lanatis animalibus* obstat omnis
 Mensa. Nefas illic foetum jugulare capellæ:
 Carnibus humanis vesci licet!—

Juv. Sat. xv. 1-13.

C. H.

NOTICE OF

IDYLLIA HEROICA DECEM, *librum Pha-*
leuciorum Unum, partim jam primo partim iterum
atque tertio edit Savagius LANDOR. Accedit Quæ-
stiuncula cur Poëtæ Latini recentiores minus legantur.
Pisis, MDCCCXX.

No. III.—[Continued from No. LII. p. 232.]

THE length to which this article has already reached, extending through two numbers of the Journal, renders it necessary for us to confine our notice of Mr. Landor's "Quæstiuncula" within as narrow limits as possible. It

is a dissertation on the benefits to be derived from the cultivation of the Latin tongue as the language of literature, and especially of poetry; and on the causes of the neglect which the modern Latin poets have so generally experienced; with a multitude of collateral remarks "de rebus omnibus et quibusdam aliis"—on all matters, philological, critical, and political, which are in any way connected with the above subject. We shall not enter into an examination of the arguments by which Mr. L. supports his hypotheses; still less shall we propound any opinions of our own; as such a discussion, besides transcending our limits, would demand a knowledge of the subject to which we have no pretensions. We shall content ourselves with a brief character of the work, and a selection of some of the most prominent passages. Were we, indeed, to quote all that we think good, we should transcribe nearly the whole essay. There is scarcely a sentence which is not either original, brilliant, or caustic, just in conception, or happy in illustration. The work is indeed rendered more fit for the purposes of quotation by being rather a succession of shining parts, than a systematic whole; so that, although the main subject is seldom lost sight of, yet it is often difficult to discover any arrangement. It resembles nothing so much as one of his friend Southey's *excursive* articles in the *Quarterly Review*; there is the same vivacity of manner, the same unhesitating confidence of assertion, and the same proneness to step out of the direct line of the subject for the purpose of introducing an original remark or curious anecdote. The Essay is indeed less valuable for the information it communicates on its ostensible subject, than for the golden sentences and exquisite imagery which drop from the author as it were unconsciously, like the distillations from a spice-tree. His opinions are a singular medley of good sense and eccentricity; the most extravagant paradoxes occur side by side with the profoundest truths: and both are alike promulgated with a reckless daring which almost defies criticism. Yet there is truth even in his wildest errors; nor can we avoid respecting the manly independence with which he tramples on the prejudices of party and system, unfettered by a servile adherence to old opinions, and undazzled by the sophistries and pretensions of false liberality. It is refreshing to meet with a writer who takes so enlarged and commanding a view of all subjects. To him the age in which he lives is only one of many, to each of which he is called to mete its

due praise or blame without preference or partiality ; and writing, as he does, in a dead language, it seems as if the spirit of an ancient Roman were summoned from the dead to give his judgment on the various questions, literary and political, which agitate these latter times. There is even something of the Roman *superbia* about him. An irresistible propensity to sarcasm, and a sovereign contempt for every thing sentimental in manner and effeminate in principle, are among his foremost characteristics. His manner is clear, concise, and striking. His Latinity is, as we have said before in speaking of his poems, a mixture of good taste in general and inaccuracy in particulars ; some of the sentences appear as if they had been written for an English review ; and his sentences are insulated in a manner repugnant to the genius of the Latin language. In spite, however, of all the defects of this anomalous composition, we know no piece of modern Latin prose equally entertaining, and few in any language which contain, in proportion to their extent, so much of valuable matter.

After some introductory observations on the wisdom of appointing men of literary acquirements to public stations, and a particular tribute of applause to the present Duke of Weimar for his liberal patronage of the polite arts, the author proceeds to the more immediate subject of his treatise. We pass reluctantly over many pages of admirable writing, to cite the following passage, which we do not give as one of the best, but as a sample of the argument.

Duo præclari quidem sed dissimilis ingenii viri, Miltonus et Loccus, in literarum latinarum exercitationem usumque, quod saltem ad poemata scribenda spectat, infensi animum adverterunt. Iis minime nos immorari sinit Miltonus, qui tamen ipse de *Hominis Archetypo* senarios optime concinnaverit, elegiasque plusquam vernacula facilitate. Loccus autem, qui semel et moleste poematum edidit, "a filio tuo," inquit, "versus cuiuscunque generis averruncat Deus ! Si parum sit ad rem idoneus, debilem vocem puero cur extorques ? sin aptior aliquanto fuerit, cave ne in luxum istiusmodi proclivis eat, quem obmutatur desidia, paupertas sequitur." At enim latine scribendorum carminum, mea quidem sententia, neque omnibus prohibendus est mos neque omnibus commendandus. Hoc vero certissimum habeo, neminem de Romanorum literis bene omnino meritum esse, aut æque proficere posse, nisi qui sedulo ac diligenter tum oratoribus tum poetis juvenis incubuerit, strenue autem atque enixe in eadem vi sese exercuerit. Ad poetas quidem et grammaticos, qui critici nunc appellantur, ea res præcipue attinet ; restat quod plurium interest. Per totum vite spatium puerile quiddam est omnibus, et negotio aut hoc aut illo procurrant fere omnes Fortune rotis obnoxii. Nolimus villi pendere quod vel servet cupidinibus intactos vel periculis ignaros eripiat. Exercitatio multis proderit qui palmam sunt nunquam petaturi.

Quamquam non est cujusvis ad posteritatem sua scripta mendare, nec studendo, contemplando, ad rem inceptam summas spes auxiliisque copiosissima exquirendo, nec sepositam post Væcchium, ut jubet poeta, poliendo, tamen ipsi qui semper votis minores erunt, specie instantur, nisu roborantur, fama denique haudquaquam vulgari aut ignobili potuntur. Loquitur noster philosophus quasi homines nulli viverent suo contenti, quasi inutilia essent ea studia, vere liberalia, quæ rebus modicis beatos faciunt, quæ neque angustis, si angustie uti contigerit, premi patiuntur. Et quis est qui rerum humanarum miserimum statum contempletur, exilia, vincula, rei familiaris, ædium, librorum, epistolarum, direptiones, nec velit cogitationes et curas, quatenus fieri potest, in alia mortalium sæcula transferre. Licitum est etiamnum bergum facta describere, dummodo ut exemplaria non commendemus, et prudentis est sese intra leges continere, vel quum suis nodis et suis ipsarum contractione rumpantur. Nec nihil est et meritis et occupationibus a vulgo segregari, nec gloriæ plus confert quam felicitati. "Arbores amygdalis servandæ sunt, inquit Palladius, a pecore, quia si rodantur amarescunt." Poetis fieri expedit uti arboribus amygdalis, hunc enim morbum quam facillime concipiunt. In iisdem raro est parsimonia, prodigiosa estavaritia, honores autem, ut dicimus, qui quidem nisi in libero rerum publicarum statu vix unquam sine prostrata animi pudicitia comparandi sunt, ab eis eorumque cogitationibus peculiari quodam dei beneficio amoveantur. Ingenium vero, eorum præsertim qui latinam poesin colunt, si ad tempora satis antiqua respexerint, in veterem vivendi normam familiaritate optimorum conformantur. Nos quidem eas linguas mortuas nuncupamus quæ solæ sunt nunquam morituræ. Quod cum ita sit, quis eas non curet, non colat, non aliis longe præferat? quis fenestræ vitro aut fragili materia quavis alia contentus esset qui sciret beryllum scalpere? quis labantibus posthaberet æterna? At ingentem pauci nempe famam ab his exercitationibus compararunt. Fateor: ideoque quod hortor, impensius hortarer, nisi res ipsa clarius atque acrius ob eam campi vastitatem ac solitudinem provocaret. Rei autem poeticæ non ita magnus est honor. Honorem quæso noli dicere, dic potius commoditatem, nam paucitas ut sit pretium facit quum et absit omnino omnis utilitas. De gemma, de flore, multi judicare possunt, haudquaquam de poemate, nihilominus poeticæ et apud rudes et apud sapientissimos par atque una semper fuit gloria, pariter enim inde commoti sunt animi, quamvis iudicium sit dispari modo exercitatum. Ea vero magni honores non habenda sunt, quæ centum alii homines in orbe terrarum, ut omittam de quo fonte dicere, queant simul obtinere. Viginti sæcula vix tulerunt septem bonos latine poeseos auctores: in eodem spatio temporis duces bello egregii centum extiterunt, mille, si virtutis probandæ locus daretur, extitissent. Ingenium summo duci minus ornatum, minus validum, minus varium, opus est, quam poetæ nec summo neque ad summum qui prope accedat. Oculos rejiciamus ad Danubium flumen: a fontibus ad ostia, et centenis fere millibus passuum ab utraque ripa, neminem plane poetam, non dico latinum sed ne barbarum quidem, invenimus post Ovidium exulern. Est igitur causa, non levis nec simplex, cur ad immortalitatem qui spectant, aut ad morum sanctitudinem, aut ad vitæ quietem e studiis comparandam, velint latine scribere. Lucubrationes adolescentiæ tanquam amicitias haud sponte intermissas revocant, in priorum certaminum arena jam ætate matura condescunt, et candidiorem ambitionis speciem ac sæpe honestiorem contuentur. Ibi quæ paulo a pueritia ut nugas derelictas irridebant, minus elato vident postea supercilio, et nugas esse comperiunt quæ se-

veriore essent cura ac diuturniore prosecuti. Sed fatendum est ibidem eos quoque inveniri, qui, numeros cum meminerint et verba tenuerint, plurius se profecisse credunt, neque ultra cuiquam esse progredi.

The following passage savors a little of Roman antipathy to the "gens teterrima," but it is impossible to forbear smiling at the liveliness of the illustrations.

Est et alia culpa graviorum hominum a studio pravo antiquitatis derivata; scilicet mundi rectorem, qui neque videri neque qualis sit concipi potest, ea prece, iis verbis, quibus Romani Jovem suum adorare: quasi barba aurea qua induitur quidquam dignitatis conferat. Sapientes ipsi non semper viderunt ut sit ineptum et improbandum curtas Judæorum religionis hoc ritu celebrare, morosos, invitos, réclamantes homines, opinare quodammodo ungere, dicta nominaque inficeta mimice ac moleste fingere, gentem togatam facere. Romanis autem literis eorum poetam committere, quid est nisi Castaliam Asphaltide turbare, jusque in liberæ latinitatis mare magnum pro lacu ejurare? A Pindo et Olympo (juvat quorundam verba portentosa describere).

"Est impossibile spectare profunda Sabaoth."¹

Judæi nihilo magis in poeticis operibus quam in vita civili cum ceteris mortalibus congruunt. Cum Amaryllide et Lycoride inauspicato legentur

Sara, Rebecca, Rachel, Esther, Judith, Anna, Noemis,²
nec prudenter conjungeres cum Alexide et Corydone

Insignes pueros Sidrach Misach Abdenagoque,³
nec Tityro comites ibunt, me auctore,

Esaus et patriam deductus Jacob in unam,⁴
et possunt tutores domi esse

Osea, Amos et Michæas, simul Abdia, Jonas.⁵

Zacharias vim passus, et Angelus ipse Malachim⁶

In a character of Alfieri (p. 191—2.) we meet with a sentence containing exactly as many paradoxes as lines.

Optimos historicos Italia semper tulit: ii qui præstantissimi non habentur, Cornelius Tacitus et Curtius Rufus, neminem successorem habuerunt apud gentes externas vel stylo vel ingenio parem.

The allusion, in the following passage, needs no explanation.

Summi poetæ in omni poetarum sæculo viri fuerunt probi: in nostris id vidimus et videmus; neque alius est error a veritate longius quam magna ingenia magis necessario corrumpi vitiis. Secundo plerique posthabent primum, hi malignitate, illi ignorantia, et quum aliquem inveniant styli morumque vitiis notatum, nec inficetum tamen nec in libris edendis parcum, eum stipant, prædicant, occupant, amplectuntur. Si mores aliquantulum vellet corrigere, si styli curare paululum, si fervido ingenio temperare, si moræ tantillum interponere, tum ingens nescio quid et vere epicum, quadraginta annos natus, procuderet. Ignorant vero febriculis non indicari vires, impatientiam ab imbecillitate non dif-

¹ Prud.

² Fortun.

³ Alcim.

⁴ Viator.

⁵ Tertul.

⁶ Id.

ferre: ignorant a levi homine et inconstante multa fortasse scribi posse plusquam mediocra, nihil compositum, arduum, æternum.

Of the modern Latin poets in general, and of our own in particular, he thus speaks:

Reliqui vermiculata, ut ita loquar, veterum pavimenta eruerunt, et novis figuris et barbaris in morem suum pepigerunt. Clarigatione edita, nudi prorsus hi furunculi atque inopes decederent. Vitæ quæ reprehendimus non sunt linguæ propria, sed in auctorum sita debilitate, de quibus dici potest id quod Borbonius de autumno,

“Si calor est hodie, cras tibi frigus erit,”

quodque pejus est, utraque sæpe veniunt intempestiva. Latiditatis incertiam raro culpabis, raro negligentiam, at eam sæpissime sedulitatem quam Græci *μακροεργία* appellabant. Colligunt nimios thesauros, nimis utuntur usitatis: ipsa diligentia, cura, sollicitudo, et auctoritatis utrinque admonentis reverentia, deturbat iis animi aciem, excipit, suspendit, frangit impetus, facitque difficilem quendam et molestum incertum, ut inter vepres atque urticas ambulantium. Poesin videri decet qualis depingitur Aurora, quæ flores suos cadere sinit, non disponit: at quantam curam adhibeat necesse est ne nimiam adhibuisse videatur.

Principes sunt Buchananus, Oënus, epigrammatum scriptor suis temporibus non injucundus, et Miltonus; et Maius, qui Pharsaliæ supplementum addidit, et Jortinus, et Graius, nostraque ætate Tuedelius, adolescens longe doctissimus, græco carmine sapphico memorabilia, et morum suavitate et corporis pulchritudine et immatura morte. Nominandus est et Austeus, ob miras britanniæ poematis facetias; at ænæx latine scripsit ut puer. Sunt et Frerii perelegantia, et Velleseii, ejusdem qui nominis auctoritate, sine armis propemodum, reges Indiæ compescuit; cujus frater, imperator, Hispanias Galliasque, deletis multarum gentium exercitibus, a latronum servorumque insolentia liberavit. Et Britanni et juvenis carmen est, Alcæi metro, de *Mari libero*: alterum de Cartesii, tertium de Neutoni philosophia, Lucretii stylo scriptum; qui nisi extitisset, nos Italis Gallisque in hac poesi minores existimandi essemus. Cum ejus operibus nihil ex latinis auctoribus post Ovidii sæculum comparari potest, et antecedentium paucissima.

Sed nihil de Jonesio, de Addisono, de Culeio? Thus pingue barbarorum, Arabum videlicet Persarumque, tam assidue odoratus est Jonesius, ut rosam verbenamque non senserit: poeta vix mediocris fuit, vir prudens, orator strenuus, iudex integerrimus, civis optimus. Quicumque in eadem arena desudet, raro unam inveniet solidam, teretem, rotundam, ex multis marcere ac putredine, margaritam. Culeii quidem accuratius conservanda sunt, cum latina tum britanica, omnia enim quæ oportet evitare complectuntur. Addisonum, ut ferunt de Antæo, vel tantillum supra humum elevatum, vires deficiunt. Novimus quem Tibullo ac Propertio prætulit bonus Cuperus. Mirum ut perperam, ut dicam stolide, judicaverit poeta pæne inter summos nominandus. Vinnius autem, ita appellabant eum familiares, nihil admodum habet suum, et, aliena quum latina faceret, frigida est plerumque concinnitatis affectatio.

A character of Propertius gives rise to observations on the obloquy to which great poets are exposed from the jealousy of their contemporaries; and this again introduces an apostrophe to Wordsworth.

Habebant antiqui Ruvidos, Cæsios, Aquinos, Suffenos, ut habemus in Britannia nostra Brogamios, Jefsrisios, et centum alios librationum vernas, cum venenis et fuliginis prociantes, bonis omnibus et scriptoribus et viris ipsa rerum natura infernos. At quibus ego te vocibus compellem, vir, civis, philosopha, poeta, præstantissime, qui sæculum nostrum ut nullo priore minus gloriosum sit effeceris; quem nec domicilium longinquum, nec vita sanctissima, neque optimorum voluntas, charitas, propensio, neque hominum fere universorum reverentia, inviolatum conservavit; cujus sepulchrum, si mortuus esses antequam nascerentur, ut voti rei fuissent, et laudi sibi magnum ducerent vel aspici vel credi ibidem ingemiscere. In eorum ingenii observandum est quod Narniensi agro evenisse meminit Cicero, siccitate lutum fieri. Flores et fraces, ut veteres dicerent, literarum, distant illud utinam quod exemplo docent, nihil afferre opis vesanientem animum ingenii malaciz. Commode se haberent res mortalium si unum quisque corrigeret: de facto universi consentiunt, de homine plerique dissident.

He thus characterises Ovid:

Famam ejus fortunasque defendere, cujuscunque sit gentis, cujuscunque sæculi, suum quisque officium existimet, nam poetis, et doctis quidem omnibus, una patria est, mundus videlicet universus; idque hac ipsa re probari potest, quod qui injuria eos affecerunt, vel temporibus diu antea vel longinquis locis, communi hominum consensu damnati sunt, ut videmus in Cicero, in Longino, in Boethio, in Ovidio, in Lucano. Solet eandem et Seneca movere misericordiam, inter paucos nuncupandus qui famam probitatis non meritam per sæcula conservant: eandem et Tassus, qui distributione argumenti cunctos usus epicos superavit. Ibi vixit et ibi mortuus est Torquatus, ubi maximi hominum fere semper aut paruerunt aut succubuerunt minimis. Heratium quis egregium poetam esse, quis inter clarissimos annumerandum neget? sed libavit ille nec respuit quem nunc vocarem (Ovidiana vitia, et, primo quidem et secundo Carmine, pleno eorum se haustu proluiz. Dixerat,

Me doctarum hedere præmia frontium
Diis miscent superis...

In argumentationibus, difficillimum, poeta semper est, nec validus minus quam ornatus.

Si opus agere amat Ovidius, ut amat nimis, propositi semper compos est, tenet, vertit, exigit, absolvit: nihil claudum aut curtum aut absconum est, nunquam deficit argumenta comprobatio. Minus hoc esse censeat aliquis, quam vera est, e poeta virtutibus; agendum, bifarium saltem, in sententiis videlicet ac describendis locis, nulli secundus est sive Græcorum sive Romanorum. Ceteroquin cum cum Virgilio nemo unquam sanus contulerit. Suus Hyacintho decor est neque idem tamen qui Apollini. A Virgilio tantum differt Ovidius: stat medius inter illum et Ariostum, spectandus mirabili varietate, tenu discincto, opulentissima negligentia.

His notice of Juvenal is short and emphatic—

Hoc habet interea de Juvenale: is est quem nemo curiosus his leget, nemo probus semel, nemo elegans dimidiatum.

In the concluding division of the Essay, the Italian, German, Dutch, Belgian, and French writers of Latin verse are canvassed in succession.

We notice a few of the inaccuracies in language which occur in the Essay. P. 179, "luculenter;" 183, "consequuntur;" qu. considunt? 190, "Ænones" pro Cænes; 198, "pepigerunt" for pinxerunt; 204, "trochaico Stesichoræo;" 208, and elsewhere, "Tragœdia;" 220, "triginta menda magis gravia;" (Paginibus nostris dicitis mihi menda quod insunt, &c.) 227, "terribilis magnificentiæ descriptionem," a terribly magnificent description; 236, "Trogloditis;" 242, "excerpi" for "excerpsi;" 255, "bellum Persicum" for the Persian war: a Roman would probably understand by this expression the war of Perses; 257, "autem" for "tamen." There are also many instances of the confusion of moods, &c.

Several criticisms on passages in the Latin writers are interspersed throughout the essay, which we reserve for consideration in a future number of the *Nugæ*.

EGYPTIAN, BABYLONIAN, AND PERSEPOLITAN WRITING.

SINCE the beginning of this present century, I have allowed myself to indulge very flattering hopes, that the literary world was on the eve of being astonished or delighted by two important discoveries; a key to the mysteries of Egyptian hieroglyphics, and a key to the inscriptions found on Babylonian bricks, and Persepolitan marbles. But year after year has elapsed, and, with respect to the hieroglyphics, all my pleasing hopes would be now changed into absolute despair, (notwithstanding the labors of Zoega, Akerblad, Silvestre de Sacy, Champollion, and others) did not the ingenuity and perseverance of our learned countryman, Dr. Young, still justify the most sanguine expectations. Meanwhile, respecting the Babylonian and Persepolitan writing in those letters which the French denominate "caractères à clous," or nail-headed, and we, generally, arrow-headed, or cuneiform, I much fear that, although Tychsen, the late venerable professor at Rostoch, Bishop Münster of Copenhagen, Lichtenstein, Grötesfend, and other able philologists, have devoted considerable attention to the subject, not one line,

not even one word, has yet been satisfactorily explained: in fact, the very language of those inscriptions, however numerous the conjectures offered concerning it, does not appear to be ascertained—while some assert that the writing runs, like Hebrew or Arabic, from right to left; another would read it in a perpendicular direction, like the Chinese: and others, (with whom I agree,) from left to right, like Latin or English. From Mr. Grotefend's system of deciphering the Babylonian inscriptions, some accomplished orientalists of my acquaintance were, at first, inclined to anticipate the most successful results: but their hopes seem latterly to have subsided; and the contradictory opinions of those writers above mentioned, are still to be examined. Perhaps some learned correspondent of the Classical Journal would have the goodness to inform me, whether any attempts more recent than Mr. Grotefend's have been made towards the deciphering of those arrow-headed characters.

Reverting to Egyptian antiquities, I would inquire, at what period may we suppose the art of hieroglyphic writing to have ceased. The celebrated Father Kircher (in *Cædip. Ægypt.* t. iii. p. 484.) declares his opinion, that the custom of embalming human bodies had been discontinued with the art of writing in sacred character, immediately after the conquest of Egypt by Cambyzes. Yet, five centuries after this event, (or in the 30th year before Christ) the bodies of Antony and Cleopatra were embalmed according to the Egyptian manner (see Dio Cass. L. 11. §. 11 and 15. Malala, Chron. p. 284.); and so lately as the fourth century of our æra, Saint Antony requested that the monks might not send his body into lower Egypt, lest it should be preserved in houses: *μη αψητε τινας το σωμα μου λαβειν εις Αιγυπτον μη πως εν τοις οικοις αποθανται*—a passage explained by Saint Athanasius, (for to him is attributed the life of Saint Antony) as signifying that the Egyptians would not conceal the body under ground, (*αφ' ου ουκ εστιν η γην*: S. Athan. Op. T. ii. p. 502.) &c. Thus Kircher seems to have formed an erroneous opinion on the subject of embalming; and we must suppose him equally wrong concerning the period at which hieroglyphic writing ceased in Egypt. This, indeed, is sufficiently proved by the Rosetta stone, the gift of the British nation, the ornament of our great National Museum, which exhibits a long hieroglyphic inscription, executed in the reign of Ptolemy Epiphanes, nearly three hundred years after the conquest of Egypt by Cambyzes, as appears from a Greek inscription on the same precious monument.

OXFORD ENGLISH PRIZE POEM, FOR 1823. . .

STONEHENGE.

WRAPT in the veil of Time's unbroken gloom,
Obscure as death, and silent as the tomb,
Where cold oblivion holds her dusky reign,
Frowns the dark pile on Sarum's lonely plain.

Yet think not here with classic eye to trace
Corinthian beauty, or Ionian grace;
No pillar'd lines with sculptured foliage crown'd,
No fluted remnants deck the hallow'd ground;
Firm, as implanted by some Titan's might,
Each rugged stone uprears its giant height,
Whence the poised fragment tottering seems to throw
A trembling shadow on the plain below.

Here oft, when evening sheds her twilight ray,
And gilds with fainter beam departing day,
With breathless gaze, and cheek with terror pale,
The lingering shepherd startles at the tale,
How, at deep midnight, by the moon's chill glance,
Unearthly forms prolong the viewless dance;
While on each whisp'ring breeze that murmurs by,
His busied fancy hears the hollow sigh.

Rise, from thy haunt, dread genius of the clime,
Rise, magic spirit of forgotten time!
'Tis thine to burst the mantling clouds of age,
And fling new radiance on Tradition's page:
See! at thy call, from Fable's varied store,
In shadowy train the mingled visions pour;
Here the wild Briton, 'mid his wilder reign,
Spurns the proud yoke, and scorns the oppressor's chain;
Here wizard Merlin, where the destiny fell,
Waves the dark wand, and charms the thrilling spell.
Hark! 'tis the bardic lyre whose mellowing strain
Wakes the rude echoes of the clambering plain;
Lo! 'tis the Druid priest, whose lengthening line
In lowliest homage bends to the shrine.
He comes—the priest—amid the hallow'd blaze
His snow-white robe in spectral lustre plays;
Dim gleam the torches through the circling night,
Dark curl the vapors round the altar's light;

O'er the black scene of death each conscious star,
In lurid glory, rolls its silent car.

'Tis gone! e'en now the mystic horrors fade
From Sarum's loneliness, and Mona's glade;
Hush'd is each note of Taliesin's lyre,
Sheath'd the fell blade, and quench'd the fatal fire.
On wings of light Hope's angel form appears,
Smiles on the past, and points to happier years;
Points, with uplifted hand, and raptur'd eye,
To yon pure dawn that floods the opening sky;
And views, at length, the Sun of Judah pour
One cloudless noon o'er Albion's rescued shore.

THO. STOKES SALMON,
BRASENNOSE COLLEGE.

NOTICE OF

INSTITUTES OF LATIN GRAMMAR, *by* JOHN GRANT, A. M. 8vo. 1823.

THIS is a new edition of this learned and instructive work. A translation of the Port Royal Grammar was at first the only book written in English on the subject. Johnson's *Grammatical Commentaries*, which is a critical commentary on Lilly's *Grammar*, is the most interesting work written in our language on the Latin language. Milner's *Practical Grammar*, although containing some valuable observations, is written in a confused method, and is now seldom used. We are not speaking of Elementary Grammars for the use of schools, of which the number is almost infinite. Mr. Grant has the merit of combining the merits of his predecessors; and in this edition has produced the best work, which our language can boast; and we think Mr. Johnson's arguments in favor of Grammars in the vernacular tongue conclusive. Mr. Grant has adopted a clear metaphysical mode of explaining the rationale of Latin Grammar; and he has condensed in a moderate volume the observations made in various critical commentaries. He has embraced every part of the subject; and even in *Prose*, we have nothing equal, except Dr. Carey's work, which is written on that part of Grammar exclusively.

That we may not be thought to deal in unqualified praise, we may observe, that Mr. Grant is inaccurate in some of his French quotations. We will correct two lines, p. 409.

Il faut nous entre-aider, c'est la loi de nature.

Ce tiran, protecteur d'un tiran comme lui.

The last line is in the first scene of Voltaire's *Brutus*.

NOTICE OF

SCRIPTURE CHRONOLOGY, digested on a new plan; or, the principal facts of Sacred History arranged in the order of time from the creation of the world to the destruction of Jerusalem. Lond. 12mo. Pr. 3s. 1822. For Schools,

THIS little work we can safely and strongly recommend to the young student, not only of the Scriptures, but of Jewish History. It is written by a learned dignitary of the Church, who has thought it consistent with his duty to assist the masters of schools and the tutors of colleges in what they no doubt consider as an important part of their labors.

While this book is adapted by its simplicity to the least instructed capacity, it is by no means beneath the notice of the maturer biblical scholar. The author has selected the dates from the best authorities; and has given lists of the names and order of the Judges, of the Roman Procurators of Judea, and of the family of the Herods. He has given an account of the various particulars, in which the persons, who typified our blessed Redeemer, both before and after the law, chiefly resembled their great Antitype.

NOTICE OF

ESSAIS sur les **PREPOSITIONS**, considérées surtout géographiquement, ou nouveau Supplément à la **GRAMMAIRE GRECQUE**; ouvrage dans lequel on explique souvent les Textes grecs à l'aide des Cartes géographiques, et où, parfois, à l'aide des Textes, l'on corrige les anciennes Cartes. Par J. B. GAIL. Paris.

THE extreme obscurity in which that important department of Greek literature, the use of the prepositions, is involved,

would intitle the present attempt to render it perspicuous, to the attention of scholars, independently of M. Gail's prior claim, from his reputation as an ingenious critic. The confused and contradictory notions which have been published on this subject are thus forcibly pointed out by M. Gail in his Preface :

Karà et *παρά*, disent des grammairiens d'ailleurs très-judicieux, expriment le lieu où l'on s'arrête; et ils sont réfutés par cent exemples de *κατά* et *παρά* qui expriment, non le lieu où l'on s'arrête, mais le litu que l'on traverse. (Voy. l'index aux mots *κατά* et *παρά*.)—*Eis* est pour *πρός*, nous dit-on. Je n'ose encore rien prononcer contre Zeune, cité par M. Hermann. (2^e éd. Idiot. Gr. p. 593.) Mais je dirois presque: *πρός* indique l'action d'*aller vers*; *eis* ou *ἐς*, la mise en présence de. *Ἐλθεῖν πρὸς Ἀχιλλῆα* signifiera *aller vers Achille*; *ἔλθειν eis Ἀχιλλῆα* (Il. 17, 709.) *aller vers Achille*, et d. p. et surtout *en présence d'Achille*. Lorsque Priam (Il. 24, 309.) dit à Jupiter, *Δός μ' ἐς Ἀχιλλῆος ἔλθειν*, il dit, *fais, Jupiter, que j'arrive en présence d'Achille* (et non que j'aille vers,) *trouvant grâce devant lui*.—*Ἐκ*, dit-on (v. p. 79.) est pour *διὰ*, *ὐπὸ*, etc. et signifie *dans*.—*Ἐκ* signifiait *dans* est assez curieux. —*Ἐπὶ*, dit-on encore, est pour *παρά*, pour *ἐν*, p. 93.—*Περὶ* est pour *ὕπερ*, *eis*, *ἐν*, *ἐντὶ ἐπὶ*, *παρά*.—Voilà encore du curieux. Voy. p. 166.—*Πρὸς* avec gen. et acc. sont presque synonymes: "*πρὸς* sœpissime idem est quod *ὐπὸ* vel *παρά*," mot de Vigier, en partie adopté par M. Hermann (Idiot. Gr. 659.)—*Ὑπὲρ* pour *ἐπὶ* ou *κατά*, p. 245.—*Ὑπὸ* signifie *a*, *ab*, *abs*, *propter*, *præ*, *cum*, etc.; se met pour *διὰ*, p. 248. *Ὑπὸ στέρνατο*, *ὐπὸ στέρνον*, déclarés synonymes par Eustathe, p. 250.—Après avoir donné ces notions confuses, d'illustres grammairiens vous disent, *on vous a expliqué les principales difficultés, les grammairiens et les lexicographes vous donneront LE RESTE*. (Vigier, Idiot. Gr. 572.) Cherchez le *reste*, chez les grammairiens? ils ne le donnent pas; chez les lexicographes? même, le prince des lexicographes, H. Estienne, dans les colonnes de son *Thesaurus ling. Gr.*, ne donne quelquefois pas une seule acception des prép. considérées géographiquement.

P. 19. *Ἀνὰ*, avec le sens de *cum*, dit-on. *Χρυσέῳ ἀνὰ σκήπτρῳ*, (Il. 1, 15.) *insulam habens cum sceptro aureo*. Ainsi traduit M. Heyne: mais je propose de rendre *par au haut de son sceptre d'or*, et par conséquent, de regarder *ἀνὰ* comme adverbe et non comme préposition. Je crois tenir cette bonne remarque de M. Belin, mort il y a deux ans.

This valuable observation has, however, a much higher origin, as Stephens has indicated in his *Greek Thesaurus*:

“Ἀνὰ, ap. poet cum dat., pro Cum: ut Il. A. 14. Στέμμα' ἔχων ἐν χερσὶν ἐκηβόλον Ἀπόλλωνος, Χρυσέῳ ἀνὰ σκήπτρῳ, Una cum aureo sceptro: σὺν τῷ χρυσῷ σκήπτρῳ, inquit Eust., subiungens, Vel, secundum alios, ἀνὰ pro ἀνω' ἵνα νοῆται τὸ στέμμα ἐξαρεῖσθαι τοῦ σκήπτρου. Sunt et qui ἀνὰ pro Circa hic accipiant.”

Of the latter class are Clark and Ernesti.

“Præpositionis ἀνὰ ea, ni fallor, hic vis est, ut dicatur Chrysen sceptro, quod in manibus gestabat, insulam indidiase.” Clark.
“Recte interpretatur χρ. ἀνὰ σκ. Itaque vertendum erat: *Uevinctam sceptro, vel deligatam.*” Ernesti.

Similarly the Scholiast explains it by περὶ τῷ κεχρυσωμένῳ σκήπτρῳ. And that this is the meaning of ἀνὰ can scarcely be doubted from a comparison with the opening of the Œdipus Tyrannus, where the supplicants are introduced as ἱκτηρίοις κλάδοις ἐξεστεμμένοι: on which the Scholiast remarks: τὸ δὲ ἐξεστεμμένοι, ἀντὶ τοῦ, κεκοσμημένοι' εἰώθασι γὰρ τῷ στέφειν χρῆσθαι ἀντὶ τοῦ κοσμεῖν' στέμμα δέ ἐστι τὸ προσειλημὲνον ἔριν τῷ θαλλῷ. The parties are so identified as supplicants and worshippers of Apollo, that little doubt can be entertained of the similarity between the κλάδος and σκήπτρον, and that the στέμμα was wound round each in precisely the same manner. See Brunck's note and Potter's Antiquities, T. i. p. 239. From the word κεχρυσωμένῳ above cited, and a previous note on the word στέμματα, it is evident that the Scholiast Pseudo-Didymus considered the σκήπτρον to be nothing more than a gilt olive-branch. See Stephens' Thesaurus v. Στέμμα. The interpretation of χρ. ἀνὰ σκ., round about a golden sceptre, is justified by the use of the compound verb ἀναστέφω, Plut. Theseo 22. Τὴν δὲ εἰρεσιώνην ἐκφέρουσι, κλάδον ἐλαίας ἐφ' ἧν μὲν ἀναστεμμένον.

P. 19. “Ἀνω, dans une acception remarquable et ignorée. Πορφύρειοι τὰ πηγες ἀνω, Theocr. 15. 25. Le schol. Grec se tait. X traduit, in superiore parte. Mais je propose, *purpurea tapeta in superficie extima, des tapis à l'endroit*, Κάτω signifieroit à l'envers.

P. 28. Ἀπὸ, *séparément de*, et non *par*, dans l'exemple suivant d'Herod. 9, 66. Λεηστὴς Μαρδονίου ἀπὸ βασιλῆος. X traduit, *Mardonium a rege relinquit*. Est-ce le sens? Non. Je propose, *Artabaze n'avoit pas été d'avis que Mardonius pût laisser maître de ses actions et agissant séparément du roi*. M. Sturz Lex. Xen. dit, ἀπὸ est vel putatur esse pro ὑπὸ: mais son axiome ne seroit pas plus applicable à l'ἀπὸ d'Hérodote, qu'à l'ὑπὸ d'Isocrate (Paneg. 9.) cité par M. Sturz.

P. 30. 'Από, intensif. 'Αποχρήσαθε τῇ ἐκατέρου ἡμῶν ὠφελείῃ, Thuc. 6, 17. *Usez amplement de la vivacité de l'un (Alcibiade), et de la sagesse de l'autre (Nicias).* Ici, ἀπό signifiait, AD SATIETATEM, dit M. Beck. Je le pense aussi. Mais pourquoi ne pas en chercher une raison grammaticale (car avec ad, nous sommes loin de ἀπό, ab)? Ne pourroit-on pas voir dans ἀποχρήσαθε, un verbe elliptique, tenant lieu de deux verbes? Le premier exprimé, signifieroit *usez*, et le second, λαβόντες ἀπό, *en prenant de, tollentes ex magna acervo*, comme le dit Horace Sat. 1, 1, 51. Les Latins avoient le secret des Grecs, lorsqu'ils disoient deprecari, etc. "

Abutor is similarly applied: Cic. de Nat. Deorum 2, 60. Nos sagacitate canum ad utilitatem nostram abutimur.

P. 31. 'Αποδιδράσκω, *s'enfuir, s'évader; se sauver de manière qu'on ignore où vous êtes.* 'Αποφεύγειν, *se sauver de sorte qu'on ne puisse être arrêté*, quoiqu'on sache où vous êtes. Xen. Anab. 1, 4, 8. justifie cette distinction. Cf. Thuc. 1, 128.

At p. 57. we have an elaborate disquisition on the question, "Εἰς et ἐς différent-ils, du moins à une époque?" the conclusion of which we extract:

D'après tout ceci, j'avois bien envie de proposer une distinction entre εἰς et ἐς (d'après les écrivains qui emploient εἰς et ἐς); de dire que, lorsqu'il s'agit d'exprimer le mouvement, les auteurs emploient εἰς, et presque jamais ἐς, qui signifie souvent, *auprès de, en présence de, quant à ce qui regarde*; que, dans beaucoup de circonstances où εἰς semble renfermer l'idée de mouvement, c'est surtout l'action de se mettre en présence de, qui domine. Ainsi, je vais en Béotie, πορεύομαι εἰς Βοιωτίαν. Je vais, à la tête d'une armée, faire la guerre aux Béotiens, ὀρπαρεύω ἐς Βοιωτοὺς, en sorte que εἰς Βοι. signifieroit, *je me mets en présence des Béotiens, je les défie.* Voyez encore Thucyd. 1, 108.

P. 95. Αἱ πόλεις ἐν τῇ Εὐρώπῃ, Isocr. Paneg. p. 73, 16. Ed. Cor., Wolf traduit *urbibus Europæis*; et le vénérable abbé Anger, *villes de l'Europe*. Pour moi, je croirai devoir donner cette glose: *les villes de la basse Asie, situées à l'entrée de l'Europe (dont elles étoient comme la clef.)* C'est de ces villes seulement qu'Isocrate veut parler. Il seroit en effet antilogique d'entendre αἱ πόλ. ἐν τῇ Εὐρώπῃ, de villes situées dans toute l'étendue de l'Europe: les Perses n'avoient plus la démenée de les convoiter.

P. 96. 'Επὶ τῶν οὐρέων τῶν ὑψηλοτάτων μαντήιον τοῦ Διονύσου, sur les montagnes les plus élevées, est un oracle de Bacchus, Herod. 7, 111. Et Valla et M. Schw. traduisent *in altissimis montibus*. Mais la logique autant que le génie de la langue, repoussent cette

interprétation. Est-il probable, en effet, que ceux qui possédoient un oracle, source de richesses et de prospérité, l'eussent rendu inaccessible aux malheureux et aux infirmes? Voy. *Esc. des de la mer. Egée, ad voc. Satres.*

P. 190. Nous venons de dire que bien souvent le *circum* des Latins est aussi mal interprété que le *περί* des Grecs. Citons aujourd'hui en preuve le *circum* *Iliacos raptaverat Hectora muros*, de Virgile (*Æn.* 1, 487.) Quel sens donc Virgile donne-t-il à son *circum*? Ce poète n'avoit pas été sur les lieux. N'étant pas sûr du sens de *circum* ou du *περί* que lui donnoit la tradition, a-t-il, à dessein, redit un terme équivoque? Je l'ignore. Pour arriver à un sens déterminé, s'il est possible, recourons à la logique, et surtout à ces connoissances topographiques qui manquoient à Virgile. Achille n'a pu tourner autour des murs; car un escarpement de cinq cents pieds de hauteur à pic (escarpement mesuré par des Anglois) l'en eût empêché; et d'ailleurs, en supposant que malgré les obstacles il eût pu franchir cet escarpement, Achille furieux n'eût pas eu de spectateurs, et il en falloit à sa fureur. Le *circum* s'entendra donc d'un espace parcouru *près des murs* ou *le long des murs*. Si nous supposons Achille maître de la ville, alors nous dirons qu'il traîna le corps d'Hector *dans l'intérieur même de la ville*, et dans une certaine étendue, mais sans parcourir circulairement la ville, dont les dimensions circulaires eussent été d'une lieue environ. Dans l'explication du *circum*, je n'ai pu interroger Homère. En effet, c'est aux poètes cycliques, et non à Homère, que Virgile doit la scène d'Hector traîné *circum muros*. Homère cependant emploie dans une circonstance remarquable ce *περί*, auquel répond souvent le *circum* des Latins: c'est lorsqu'il s'agit de la course d'Achille et d'Hector. Homère (*Il.* 22, 135.) dit de ces deux guerriers, *ῥπς Πριάμοιο πόλιν περιδινηθήτην*: et Madame Dacier veut qu'ils aient tourné trois fois *autour de Troie* avec la même rapidité que des chevaux hâtant leur course à mesure qu'ils approchent de la borne. Mais gardons-nous de prêter à Homère une telle comparaison. Ce n'est pas *autour de Troie*, mais *près des murs*, *ὑπὸ τείχεσσι* (*Il.* 22, 144.) dans un espace circulaire, entre les portes Scées et les sources du Scamandre, que la course a eu lieu. (Voy. *Troade*, T. ii. p. 235. Ed. 3^e.) On traduira donc *περί πόλιν* non par *autour*, comme le font Madame Dacier et Bitaubé, mais *près de la ville* ou *près des murs*, ~~au~~ haut desquels s'étoient placés de nombreux spectateurs.

M. Gail has introduced into his Addenda a very elaborate and ingenious dissertation on the meaning of the epithet *γλαυκῶπις* applied to Minerva; which he contends is incorrectly rendered by the received version *with blue or bluish-grey eyes*: that this acceptation was at least unknown to the age of Homer and Hesiod; according to whom it

denoted *Minerve à l'aspect de glaux (chouette)*, *Minerve au front large de glaux*, or rather *Minerve aux yeux de glaux*, *Minerve aux yeux pénétrants*.

Objections having been raised by some learned cotemporaries of his own country against the sense of *aspectus* being given to ὤψ, M. Gail proceeds first to establish that point. An extract from Stephens' Thesaurus would at once have settled it: "Ὠψ, itidem ut ὄψις, Aspectus, Vultus, Facies. II. Γ. (158.) Αἰνῶς ἀθανάτοισι θεῆς εἰς ὤψα ἵσκειν, quo loquendi genere atque adeo verbis iisdem usus est et Hesiodus (*Erg.* 1, 62. ἀθανάταις δὲ θεαῖς εἰς ὤψα ἵσκειν). Annotat autem Eust. in illum Homeri l., ὤψα vocari non solum Oculos, sed ὄλην τὴν πρόσοψιν." The meaning of the latter part of the compound γλαυκῶπις being determined, M. Gail proceeds to defend that assigned to the former, on these grounds. The owl, as the emblem of intelligence, and remarkable for its clear and penetrating sight, was sacred to Minerva, the goddess of wisdom and foresight. Its appearance in critical moments was also considered as a favorable omen by the Athenians. (Schol. Aristoph. Σφ. 1081.) The Athenian money bore the impress of an owl. (Aristoph. *Ὀρν.* 302.) Artists placed an owl in the hand of Minerva Archegetis (Schol. ad v. 515.), and particularly on her helmet. The Museo Pio Clem. (1, 8.) and the Musée de France exhibit Minerva with a helmet surmounted by two owls. Lippart T. i. p. 57. (Mill. 1. p. 1. No. 41.) has copied an ancient stone representing a car drawn by owls. Owls were so common at Athens, that they might be seen flying even in the day-time. (Chandler Voy. p. 182.) Hence the proverb γλαῦκ' εἰς Ἀθήνας, and hence probably a physical reason for their consecration to Minerva. A temple was erected by Diomede to Ἀθηνᾶ Ὀξυδερκέης; (Paus. 2, 24.) a farther proof of the similarity between the penetration of the owl and that of the goddess. From these arguments, for the farther development of which we refer to the work itself, M. Gail is convinced that no person will hesitate to adopt an interpretation sanctioned by antiquity and appropriate to the character of Minerva, in preference to the unmeaning idea of color, which, as he supposes, originated either in the age of Thucydides, or that of the Ptolemies, but was foreign to the epoch of Homer, Hesiod, and Alcman. M. Gail makes a farther observation, that in the time of Pericles, small foreheads were admired; that the artists of that day represented Minerva in conformity with the prevailing taste, or con-

cealed the pretended defect altogether by her helmet; and that the two following passages of Lucian may contain an allusion to this circumstance: Dial. Deor. 8. Γλαυκῶπις μὲν, ἀλλὰ κοσμεῖ καὶ τοῦτο ἡ κόρυς: ibid. 20. Τί οὖν οὐχὶ καὶ σὺ, Ἀθηναῖα, τὴν κόρυν ἀρελοῦσα, ψιλὴν τὴν κεφαλὴν ἐπιδεικνύεις; On the words γλαυκὸς and γλαυκῶπις, M. Gail refers also to his Ed. of Xen. T. vii. p. 752. of Plutarch's Life of Demosthenes, p. 27, 14. to his notes on Theocritus Id. 25, 242. his Philologue T. vii. p. 220. 227., and to Heyne's Hom. Il. 1, 12.

We thus take our leave of M. Gail, conscious that we have not done justice to the many useful remarks contained in this volume. The *savans* of his own country object to his theories, on the ground of "the danger of innovating on received opinions;" (p. 282.) a species of caution which experience perhaps has taught them. M. Gail's acute perception of the beauties of the Greek language sometimes suggests niceties to him, which less ardent capacities will fail to appreciate. But if hypercriticism be his failing, it is amply compensated by his zealous and unremitted exertions for the diffusion of Greek literature.

SOPHOCLES ET THEOCRITUS EMENDATI.

INTER loca Sophoclis difficiliora eminet Electr. v. 147. et sqq.

ἀλλ' ἐμέ γ' ἂ σπονδίσσ' ἄραγε φρένας,
ἂ ἴτυν αἰὲν ἴτυν ὀλοφύρεται
ὄρνις ἀτυζομένα Διὶς ἀγγελος.

Imprimis ἄραγε in linguam et metrum peccat. Etenim non alibi exstat in sensu *placuit*; neque, si exstitisset, aliud esse potuit quam *amphibrachys*; uti jam statuit Bruckius allegatis Prom. Med. at versus antistrophus hic postulat anapæstum. Deinde quid sibi velit Διὶς ἀγγελος, nemo hominum satis bene definire potest. Exponitur quidem a Barkerō in Cl. Jl. N. 53. p. 93. *diei nuncia*. At ne unus quidem testis citatur idoneus ad comprobandum vocem Ζεὺς per se positam significare *diem*; neque, si talis citaretur, poterat inde probari lusciniam esse *diei nunciam*. Illa etenim avis adventum noctis

perque totam fere noctem canere solet; qui vero ad Auroræ adventum eam canere dicat, auctorem novi neminem. Hermannō exponenti *nuncia ab Jove missa* objici possunt verba Jacobii in Specim. Emend. p. 14. 'Verum *Jovis nuncia* vocabantur et aves, quarum e volatu auguria captari solebant. Ita *columba Dodonæa* apud Cicer. de LL. 1. *nuncia fukta Jovis*, et *cycnus* in Eurip. Ion. 158. Ζηνὸς κῆρυξ. Luscinia vero in re augurali nullæ partes demandatæ erant.' Conjicit igitur ὄρνις ἀτυζομένη εἶαρος ἄγγελος: quod a Schol. non mediocriter firmari posse ait, Διὸς ἄγγελος, ὅτι τὸ ἱερ σημαίνει "Ὀμηρος (Od. T. 519.) 'Ὡς δ' ὅτε Πανδαρέου κόρυθα χλωρῆς ἀνδρῶν Καλὸν ἀειδῆσιν ἱαρος νέον. Ἰσταμένοιο—καὶ Σαπφῶ, Ἦρος ἄγγελος ἡμερόφανος ἀνδρῶν. Idem voluit et Pierson, teste Vulck. in Not. Mss. penes me. Huic tamen conjecturæ eo nomine a Barkero objicitur, quod, scriptis primitus εἶαρος ἄγγελος non locus erat Scholiastæ verbis aliquantisper de sententia hærentis. Illud etiam adjungo, quod ἱαρος vix et ne vix quidem deflecti poterat in διός. Ad Æsch. Suppl. 58. conjecturam feci, quam hodie, utpote non omnibus numeris absolutam, repudio; cujus vicē substituere licet alteram præstantiorem:

ἀλλὰ μ' ἄγει στόνα αἶσα παρὰ φρένας·
 ἃ "Ἴτυν αἰνὸν Ἴτυν ὀλοφύρεται,
 ὄρνις ἄτ', ἄζομεν, εἶδος ἄγγελος—

Chori verbis ἀπὸ τῶν μετρίων ἐκ' ἀμήχανον ἄλγος αἰὲ στεναχοῦσα διάλλυσαι probe respondet Electra, (Anglice)

Me, Fate by sorrow leads o'er reason's bounds ;
And, like the bird, that heralds warmer days,
" Itys, poor Itys," all its lays,
Here pour I out grief's saddest sounds.

De literis mutatis nihil est, quod dicam. Ad tuendum vero αἶσα ἄγει, conferri debet θεὸς ἄγει in Orest. 1545. juxta scripturam Scholiastæ; neque distat Eurip. El. 1310. Μοῖρας ἀνάγκης ἡγήτο χρεῶν ita corrigendus, Μοῖρα σ' ἀνάγκης ἡγ' εἰς τὸ χρεῶν. Mox vice αἰὲν dedi αἰνός. Dicitur αἰνός Ἴτυν ut αἰνός—Παρις, αἰνόγαμος, αἰνολάμπης, αἰνολεπτος, αἰνόμενος, αἰνότητης, αἰνότοκος. Deinde ἄτ' ἄζομεν εἶδος erui ex ἀτυζομένη διός. Perpetuo ἄτε veluti sic usurpatur. Mox ἄζομεν est verbum Sophocleum, teste Lex. Bekker. p. 348. ἄζω τὴν στήνιν Σοφοκλῆς. Vid. mea ad Æsch. Eum. 978. Postremo εἶδος ἄγγελος amice convenit cum dicto Publī Syri, ' *Avīs exul hyemis, titulus tepidi temporis*;' etenim εἶδος vel ἱός est tempus æstivum, uti patet e Pseud. Hesiod. Ἀσπ. 397. Ἴδυ ἐν αἰνότητι ὅτε τε χρῆα Σείριος ἄζω et egl. Hesych. Εἶδος εὐδίοιο καύματος μεσημβρινοῦ. Neque

hic locus est unicus, ubi vox infrequentior εἶδος in διδς frequentiore corrumpitur. Nempe in Theocrit. Id. xiiii. 11. Οὐδ' ὄκχ' αὖ λεύκιππος ἀνατρέχει ἐς Διὸς ἅως legi manifesto debet εἰλᾶ τροχὸν εἶδος ἅως; ubi τροχὸν εἶδος aliquid commune habet cum dicto altero Theocriteo Id. xvi. 72. Πολλοὶ κινήσειντ' ἐπὶ τὸν τροχὸν ἁματος ἵπποι, ita enim scripsit ipse auctor non ἐπὶ τροχὸν ἁματος ἵπποι: quod nemo satis intelligere poterat; sed τροχὸν ἁματος bene reddit carmen apud Anglos venaticum—

Bright Phaëbus hath mounted the chariot of day.

• G. B.

CRITICA SACRA

DE I CORINTH. XI. 10.¹

Διὰ τοῦτο ὀφείλει ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς διὰ τοὺς ἁγγέλους.

CERTE ἐξουσίαν ibi nullo modo stare potest. Argumenti tenor *velaminis* mentionem poscit. Quo minus verò ἐξουσίαν reddatur *velamen*, Græci sermonis ratio repugnat fortissime. Vide igitur ammon in ΑΓΓΕΛΟΤΕ lateat ΑΓΓΟΝΟΤΕ: de qua voce ita Athenæus ix. p. 410. D. Σαπφῶ δὲ, ὅταν λέγῃ ἐν τῷ πεμπτῷ τῶν μελῶν πρὸς τὴν Ἀφροδίτην “χειρόμακτρα δὲ καγγόνων πορφυρᾶ”—, καγγόνων κόσμον λέγει κεφαλῆς τὰ χειρόμακτρα, ὡς καὶ Ἑκαταῖος δηλοῖ ἡ ὁ γεγραφὼς τὰς Περιγήσεις ἐν τῇ Ἀσία ἐπιγεγραφομένη “Γυναῖκες δὲ ἐπὶ τῆς κεφαλῆς ἔχουσι χειρόμακτρα” Ἡρόδοτος δὲ ἐν τῇ δευτέρᾳ φησὶν, “Μετὰ δὲ ταῦτα ἔλεγον τοῦτον τὸν βασιλεῖα ζῶν καταβῆναι κάτω εἰς ὃν οἱ Ἕλληνες ἄδην νομίζουσι, καὶ κεῖ δὲ συγκυβεύειν τῇ Δήμητρι καὶ τὰ μὲν νικᾷν αὐτὴν τὰ δὲ ἡστυῶσθαι ὑπ’ αὐτῆς, καὶ μιν πάλιν ἀνεφικέσθαι παρ’ αὐτῆς ὄψρον ἔχοντα χειρόμακτρον χεῦσεσθ.” Atqui Sappho, ut opinor, scripsit χειρόμακτρα δὲ κ’ ἁγγόνων, et ipse Athenæus similiter ἁγγόνων. Unde illico se prodit Apostoli scriptura

Διὰ τοῦτο ὀφείλει ἡ γυνὴ ἐξιοῦσα ἀνέχειν ἐπὶ τῆς κεφαλῆς διῶπους ἁγγόνους.

Quod ad literarum ductus διαπους vix et ne vix quidem a δια

¹ Our correspondent is learned and ingenious: but we must deprecate such alterations in the text of scripture. See the allusion to Tacitus in Cl. JI. No. i. p. 100. EDIT.

τους distat. Quod ad sententiam, manifesto Paulus ad velamen illud spectabat, quod Asiaticæ induere solent, foras exituræ, ita comparatum, ut caput et vultus una tegantur, nec, nisi per foramina duo, quidquam mulier videre queat. Ejusmodi velamen Corinthias quoque induere voluit Apostolus, quibus fuit gratius nudo capite et vultu aperto foras exire, ut spectare simul et spectari possent. Quod ad δίαπος de veste dictum, adi facitissimum Aristophanem in Ach. 435. ubi verba Dicaiopolidis, τὰ ῥάκη Euripidea induituri, ὦ Ζεῦ δίοπτα καὶ κατόπτα πανταχοῦ, ita Schol. exponit, ταῦτά φησιν ἐπεὶ πολύτρητα ἦν τὰ ῥάκια, δι' ὧν ἦν πάντα ἐπισκοπῆσαι. Unde conjici potest Comicum scripsisse ὦ Ζεῦ διῶπα: cui similis fuit lusus alibi, uti patet ex Hesyeh. Πολύωπον—πολύόμματος ἢ πολλὰς ὀπὰς ἔχον. G. B.

REMARKS ON DR. CROMBIE'S GYMNASIUM.

I BEG leave to send you a few remarks which lately occurred to me on reading a work of essential assistance to the classical student, and of singularly luminous observation—Dr. Crombie's *Gymnasium*. In a publication embracing so many litigated points, it is impossible to expect a universal acquiescence: and it would perhaps be an improbable conjecture that a scholar, however eminent, should determine correctly on all of them. It is in reliance on this circumstance that I am induced to trouble your readers with the following observations.

In p. 48 of the 1st volume, Dr. C. disputes the propriety of a sentence, which, he informs us, was proposed as correct by an Edinburgh Reviewer. 'Platæenses,' are the words of the Reviewer, 'ad paludem olim habitasse, Noster affirmat: in locum autem meliorem translato novæ urbi nomen priscum continuasse, situi licet ab aquis remoto haud diutius competisset.' Dr. C., I conceive, objects very correctly to 'competisset,' as being inconsistent with 'affirmat.' He then asserts, that 'nothing could justify 'competisset,' but 'affirmavit.' Then 'continuasse' would be a *preterpluperfect*. And there are not wanting examples, which in this case would sanction 'competisset,' though even then 'competeret' would be more agreeable to general usage.' In one sense, indeed, 'continuasse' might be said to be a pluperfect. It would be so in relation to the present

moment. But it would be otherwise in relation to 'affirmavit.' This is an important distinction: and it is one, which Dr. C. has himself forcibly supported in another part of his work. In the sentence, 'Dixit se studere,' 'studere' is present, and not preterite in relation to 'dixit.' In the sentence, 'Dixit se studuisse,' 'studuisse' is preterite and not pluperfect in regard to 'dixit.' To adopt here the forbidden use of 'quod,' 'Dixit se studere' is equivalent to 'Dixit quod studet': 'Dixit se studuisse' is equivalent to 'Dixit quod studuit,' but not 'studuerat.' Hence then 'continuasse' cannot be considered as pluperfect. And hence 'competisset' is decidedly wrong. For Dr. C. is perfectly right, when he says, that 'the unsuitableness is to be here predicated as contemporaneous with the continuation.' If, then, 'continuasse' is preterite, the unsuitableness cannot be expressed by the pluperfect.

I am aware that our author uses very guarded language in regard to the legitimacy of 'competisset,' even when used with 'affirmavit.' But he does not condemn it as it deserves. The expression I here support, would not only be more agreeable to general usage, but, if I am not mistaken, is the expression which alone can be tolerated. It may be used by eminent writers: but surely Dr. C. forgot an admirable decision, which he lays down in the following nervous language, in regard to the ridiculous, yet not very uncommon, interchange of 'hic' for 'ille,' and 'ille' for 'hic,' when used together in opposition: 'No authority,' he says, 'can sanction [observe this expression—for it is the very term used by the learned writer in the case under our previous inspection,] an expression, which is either ambiguous or obscure—much less an expression, by which the reader, if unacquainted with the subject, would unavoidably be led into error.' This decision is bold, but it is correct. Lindley Murray has pointed out constructions, which are undoubtedly erroneous, though used by the best English writers. What can such constructions evince but the melancholy truth that man is fallible—and that the most eminent men cannot fail to come under the influence of this general fallibility?

In p. 39, Dr. C. gives the credit of greater correctness to the Latin idiom in these two sentences: 'Athenas ad scholam filium misit.' 'Capua ex agello in Sardiniam migravit.' This is very disputable. For the English expression, 'He sent his son to a school at Athens,' is plainly elliptical, and intends, 'He sent his son to a school [which was] at Athens.' And the other expression, 'He removed from his farm at Capua, into Sardinia,' intends, 'He removed from his farm [which was] at Capua,

into Sardinia.' What demonstrates more clearly this ellipsis is the English translation of the Latin sentence, 'Phaëthon præ timore in Padum in Italiam cecidit'—Phaëthon fell into the Po [which is] in Italy. Ellipsis, I imagine, does not make sentences incorrect.

In one case the Latin idiom would be more correct, if it could express what the English language ought, but was unable, to do. But the nature of things makes this otherwise. For, after we have said 'Cecidit in Padum,' we do not facilitate the expression by adopting the accusative case, 'in Italiam.' The accusative in the latter instance is unnecessary—we gain nothing by it; our own language furnishes us all which could reasonably be demanded of it. But, says Dr. C., the expression, 'He removed from his farm at Capua,' would lead the junior scholar to render it 'Capuæ' or 'ad Capuam;' which latter phraseology could only be admitted, when the circumstance is expressed by a distinct clause, as 'quem ad Capuam habebat.' But of the truth of this I am very sceptical. For the most that it would come to, would be this:—that a boy in translating the English sentence had not happened to light on the very form expressed in the original. It would not prove that he was wrong. It would only be true that, out of two forms which might be used, he had not hit on that which happened to be employed by the writer, who might as well have used the other expression. The whole, then, I can allow, is, that the Latin language has the power of expressing this sentence in more than one mode. The Latin may carry the palm for variety—but in regard to correctness, I contend that the English is no way surpassed in this case by the Latin.

May I be allowed to intimate to the author of the *Gymnasium*, that there are several repetitions in his work? This has arisen from putting down on more than one occasion, an idea, which passes through the mind, and which it too often dictates to the hand in consequence of the unavoidable failure of the memory. I mention this without the least intention of disrespect. In a work, which has so much to recommend it, why should any blemishes occur? The scholar too would be happy to see such repetitions yielding to some new observations of the learned writer.

Mr. Valpy, in his admirable work, the *Elegantia Latinæ*, has said that Dr. C. was the first to suggest the excellent rule which he gives us in regard to the construction of 'qui' in sentiments expressed by the writer, or by the speaker of whom the writer happens to be treating. It would be curious to de-

termine this fact. In the mean while, it may be observed, that the rule has been attended to by modern commentators. Thus in a note to the second book of *Propertius*, Broukhusius has the following sentence: 'Pontanus multo cum ambitu asserit veram lectionem et quam olim ipsi Scaligero *probaverit* [i. e. asserit se probasse], esse 'Candidus augustus,' &c.' I would just hint, that Mr. Valpy has failed to follow up the remark of Dr. C., who has suggested the important fact, that his rule extends also to 'quia,' 'quam,' 'cum,' 'quando,' 'quod,' 'quod attinet,' and 'propterea quod.'

In conclusion, will you suffer me to propose to your readers, on what principle such a sentence as, 'Studet, cum ludere deberet,' is founded? For the fact of the studying is contemporaneous with the fact of the necessity of playing. I am aware that the Latin language has preserved a very accurate distinction, when, as Dr. C. informs us, it changes the tense, in speaking of the past, 'Studuit, cum ludere debuisset.' 'Debuisset' is very properly distinguished from 'deberet.' But I can see no good reason in the nature of language, why the two sentences should not be more properly constructed thus: 'Studet, cum ludere debet,' and 'Studuit, cum ludere debuit.'

S. Y.

BIBLICAL CRITICISM.

I SHOULD have shrunk from any attempt at scriptural criticism, if my suggestion on the following text had not been quoted in your last number by one learned gentleman, and approved by some others.

EDMUND GRIFFITH.

Marylebone, May, 1829.

Διὰ τοῦτο ὀφείλει ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς, διὰ τοὺς ἀγγέλους.—1 Cor. xi. 10.

We can scarcely hope to give a satisfactory meaning to this difficult text, or, indeed, to perceive the scope of the Apostle's argument, without a distinct comprehension of his peculiar object. Where this is clearly understood, we shall be guarded against any rash innovation, or gross misinterpretation.

St. Paul had a mistake to rectify, in which much caution and delicacy were necessary.

It is certain, that the gift of prophesy, whether in pointing out the completion, at that time in progress, of many things which had been foretold, or in any other impulse of the Holy Spirit, was among the primitive Christians, imparted to women as well as to men: "*Καὶ προφητεύουσιν οἱ υἱοὶ ὑμῶν καὶ αἱ θυγατέρες ὑμῶν.*" It therefore became equally necessary that women should be permitted to communicate that, of which each had an exclusive knowledge, to those who were assembled. But it was a strict rule in the republics of Greece, that women should be veiled when they were admitted into the public assemblies.

Now, it is clear, by the whole tenor of this chapter, that the women so gifted (or more probably some contentious persons on their behalf), had claimed the privilege of speaking, as the men did, uncovered. This, we may presume, gave great offence, both to the Hellenistic Christians, and to the converted, as well as the unconverted, Jews: who had been commanded, that, "The woman shall not wear that which pertaineth to a man: neither shall a man put on a woman's garment: for all who do so, are abomination unto God." Deut. xxii. 5. The heathen prophetesses, the Bacchæ and Pythæ, when they gave their oracles, and officiated in certain sacrifices, were uncovered: and in some of the idolatrous nations, the men sacrificed to Venus in the stole, *στόλας*, of the woman; and the woman in the armor of men. This was *abomination*: to use the appropriate word in Scripture for idolatrous sacrifice. It was, therefore, the object of the Apostle to reconcile the peculiar situation of these Grecian women, with established usage and national manners.

In the republics of Greece, women were not admitted into the assemblies which met on public occasions, concerning the good of the commonwealth. It is, therefore, very probable, that the Greeks would feel a strong prejudice against women appearing uncovered in their religious assemblies. It is observable, that their civil and religious associations had the same denomination. The meeting of the people on civil affairs, was called *Ἐκκλησία*: and the religious congregations of the first Christians took the same name which is still retained. Men were not suffered to speak in the assemblies under the age of 30, and women not at all. In Aristoph., a woman is ordered to sit down:

"Σὺ μὲν βάδιζε καὶ κάθησ'· οὐδὲν γὰρ εἶ"—

Go you and sit down, for you are nobody.

Such was the difference which the Apostle wished to compromise.

The first nine verses are therefore forcibly addressed to the Corinthian women. He shows them, by arguments from analogy, as well as from nature, that the woman is subordinate to the man: and that it is scandalous for either to assume the dress and appearance of the other: for a man to be covered, or to have long hair; or for a woman to be uncovered or to be shorn. Then comes in the 10th verse this extraordinary *double* conclusion. *Διὰ τοῦτο ὀφείλει ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς, διὰ τοὺς ἀγγέλους, For this cause ought the woman to have power on her head: because of the angels.*

Mr. Lock professes that he does not understand the “*Διὰ τοὺς ἀγγέλους*”—and I have not hitherto met with any satisfactory explanation of it—we are therefore still left to suspect either,

1st, That the word has not been thoroughly understood: or,
2dly, That it is an unwarrantable addition to the original text.

1st, The use of the word *ἄγγελος* is so confined and appropriate, through all the authorities up to that of Homer, that, I think, it can no more be liable to be mistaken, than the word *messenger*.

Χαίρετε, κήρυκες, Διὸς ἄγγελοι, ἡδὲ καὶ ἀνδρῶν.

If, therefore, the word was originally in the text, we seem to be still as ignorant of the meaning of it as Lock was.

2ndly, As to the unwarrantable addition of the words *Διὰ τοὺς ἀγγέλους*, there appear to me to be grounds for a reasonable suspicion, that these are not the words of St. Paul. First from the internal evidence of the fact. We are not prepared to adopt the conclusion, that woman ought to have power over her head, i. e. ought to be veiled, except from the elaborate argument which runs through the first nine verses: which, to the women of Corinth, would probably have been decisive. But how can we, or how did they, understand the superadded motive: “*Because of the Angels*”?—If we any where found that they did understand it, we must necessarily conclude that it is not now understood.

The conclusion produced by the previous argument, appears to be not only complete, without the last three words, but he seems to have excluded any other ground for that conclusion. Notwithstanding which, another entirely distinct reason is proposed, without any introduction, and without even a copulative. *Because of this*, (his preceding argument) ought the woman to have power on her head.—*Because of the angels.*

Where shall we find any thing like this incongruity in the arguments and inferences of St. Paul? "He knew how to prosecute his purpose with strength of argument and close reasoning, without incoherent sallies, or the intermixture of things foreign to his business." (Essay to the Understanding of the Epistles, p. 8.)

The suspicion of interpolation appears to be strengthened by certain passages in the LXX, in which the word Angels is improperly used, if we may trust the Hebrew commentators, and our own translation: which renders Deut. xxxii. 43. in these words; "Rejoice, O ye nations, with his people." But before these words, the LXX has the following: Εὐφράνθητε, οὐρανοὶ, ἅμα αὐτῷ καὶ προσκυνήσατε αὐτῷ πάντες ἄγγελοι Θεοῦ:—*Rejoice ye heavens together with him, and let all the Angels of God worship him.*

These words, it is said, are not to be found in the original Hebrew, or in the ancient translations: and their introduction into the text of the LXX is the more inexplicable, if it be true, as is asserted of that translation, that it is divested of all Rabbinical tradition. But it seems to be still more extraordinary, that these words, apparently so objectionable, are adopted by St. Paul, in his epistle to the Hebrews themselves, (Heb. i. 6.) who would probably detect the unwarrantable addition made to their own book of Moses, and more especially, as, at the time when St. Paul wrote, the Jews were become extremely jealous and careful concerning the purity of the Mosaical text. And one of the objects of the Hellenistic Jews in the LXX translation, was said to be the preservation of the literal sense of the original.

Again, in Deut. xxxii. 8. we have these words: *He set the bounds of the people, according to the number of the children of Israel.* Instead of this, the LXX give the passage thus: "He appointed the bounds of the nations, according to the number of the *Angels*."

It is said that, "the ancient Greek fathers, who followed this translation, were led into great difficulties: and it grew a common opinion, that every nation was under the government of an Angel. (Bp. Patrick in loc.)"

Bochart supposes that they had an imperfect copy before them, which omitted the three first letters of Israel, and they read it *baneel*, the children of God; now the Angels are sometimes called the sons of God; and the transcribers have in some places mistaken the Angels for the children of Israel. In Gen. vi. 2 and 4, we read the sons of God: the LXX have it, oi

ἄγγελοι τοῦ Θεοῦ—and this passage in their translation has also given occasion to many absurd fancies: as though the Angels of God assumed the corporeal nature of men, and intermarried with their daughters. Whereas, the interpretation given by the best authorities, is nothing more than, that men of a higher or better order took wives of a degraded character.

These are very extraordinary occurrences of the word ἄγγελος; and more especially, that in which St. Paul has adopted the interpolation (if it be such) of the LXX—whether they have any bearing, and how they bear upon the text in question, must be determined by more competent interpreters.

It is observable that St. Paul sometimes quoted from the LXX.

Under these preliminaries, I doubt whether it be not less presumptuous to leave out the three extraordinary words, than to condemn the ἀγγέλους as a clerical error.

NOTICE OF

CANARES, a Poem in Modern Greek, by NICHOLAS MANIAKES, Student of Trin. Coll., Cambridge. To which is added, a Pæan, or GREEK WAR SONG, translated from the English by the same author.

NOTWITHSTANDING the excesses by which the Greeks have in some instances stained the glory of their victories, and notwithstanding the perverse manner in which writers on both sides have attempted to identify the Greek cause with others of more questionable justice, and with which it has no natural connexion, it is difficult, we think, for a generous mind, not blinded by party, to withhold its sympathy from the struggle now carrying on between the people of Greece and their immemorial oppressors. That facts have been invented and distorted to serve a particular purpose, that gross misconceptions have prevailed on the subject, and extravagant hopes excited, we are not disposed to deny; but as little can we disguise from ourselves, that all the concessions, which can be fairly made to the opponents of the Greek cause, leave the justice of that cause untouched and unaffected. On questions of political expediency, or controversies respecting national rights, all are not qualified to form an opinion; but the spectacle of a great community, rising to free themselves from intolerable and otherwise irremediable injuries, is one which all can comprehend; it addresses itself to the heart, and requires no depth of political insight to render it intelligible, or to establish its claims to our good wishes. And the state of public feeling thus resulting, derives no small addition from the circumstance of those, in whose behalf it is excited, being a Christian people, and the descendants of the ancient Greeks. It is, therefore, without surprise, however worthy we may have deemed it for congratulation, that we have perceived the unanimity which seems to prevail among *all parties* on this interesting subject, and in which our own readers, above all others, may be expected to participate.

It will be supposed that the native muses of Greece have not been silent on this occasion. The poem before us is the work of Nicolas Maniakes, a native (we believe) of Ithaca, now a student at Trinity College, Cambridge. Its subject is the defeat and conflagration of the Turkish fleet in the bay of Tenedos, by Captain Canares and a force of Ipsariots; together with certain exploits of the Suliotes under Bozaris, which took

place about the same time. It is a miniature epic, written in the well-known *political* metre, the present heroic verse of the Greeks, answering (with the exception of the double rhymes) to that in which Chapman's Homer and many old English works of the same kind are written. To us, whose ears are habituated to the very opposite melody of the Homeric hexameter, the effect is by no means pleasing, especially as a studied imitation of Homer is visible, principally in the narrative parts; we make no doubt, however, that to the "like ears" of the Greeks it sounds most "sleek" and harmonious. Our critical proneness to find fault is in a great measure disarmed by the occasion, and therefore we shall not comment with any great severity on M. Maniakes' defects as a poet. He has read Homer to some purpose, and the exhortations, similes, and epithets, with which "Canares" is garnished, produce a most anomalous effect when contrasted with the modern jingle of the metre. One of the critics objected to a specimen of translation from Homer, which appeared some years ago, in the manner of Scott's Marmion, because he did not like to see "old Homer cut up into shreds of verses;" what would have been his sensations on seeing him set to the tune of "A captain bold at Halifax?"

As for instance :

ὡς ὅτ' ἂν δράκων δαφροῖνος, ἄρνα ἡμερωμένον
ἀρπάξῃ μὲ τοὺς ὄνυχας, καὶ μὲ ὀδόντας σχίσῃ,
καὶ μὴτ' ἀφήσῃ πρότερον, πρὶν φάγῃ, κἀφανίσῃ·
ἢ πάλιν, ὡς βοσκὸς ἀνὴρ, εἰς δάσος βαθὺ βάλλῃ
σπινθῆμα, κ' αὐτὸς ἐν στιγμῇ¹ φλόξ γένηται μεγάλη,
κ. τ. λ. P. 10.

ὁ δὲ Κανάρης χαίρων
ὕγρα κέλευθα ἔπλεε θαλάσσης
ναῦς δ' ἔτρεχε ταχεῖα,
κόπτουσα κύμα πορφυροῦν, καὶ τὸ, νηὸς ἰούσης,
εἰς πρῶταν μεγάλ' ἵαχε, καλῶς ποντοπορούσης. P. 16.

We subjoin a few extracts. The first is from the passage immediately following the address of Canares to his fellow-warriors.

Εἶπε· καὶ ὅλος ἔπνευεν Ἀρη, κ' ἰλευθερίαν,
εἰς τὴν πατρίδ' ἐπιθυμῶν, νὰ φέρῃ σωτηρίαν·
ᾧσαύτως δὲ καὶ οἱ λοιποὶ Ἠρώες, σύντροφοὶ του,
ταῦτά ἐφρόνουν, θέλοντες νὰ γίνωσ' ὁπαδοὶ του.

¹ "Puncto," temporis sc.

οἱ Ναύαρχοι δ' ἐθαύμασαν, κ' ἐπαίνεσαν τὴν ζῆλον
 τῶν ἀγαθῶν τούτων ἀνδρῶν, πατριωτῶν, καὶ φίλων·
 ὅθεν καὶ συγκατένευσαν ᾗς τοῦτο τὸ ζήτημά των.
 αἷς γένῃ, εἶπον, παρρυθὺς τοῦτο τὸ θέλημά των·
 τότε οἱ ἄνδρες κίνησαν, ἔξω νὰ πορευθῶσι,
 καὶ πάντες εἰς Ἡφαίστειον ἔμελλον νὰ ἐμβῶσι
 πλοῖον, εἰς τὸν αἰγιαλὸν πολυφλοίσβου θαλάσσης,
 ἄνδρες, πάντως τὸ καύχημα, τὸ τῆς Ἑλλάδος πάσης.
 Ὡς ὅταν εἰς πανήγυριν, χορὸν, ἢ εὐαχίαν,
 ἢ γάμον, ἢ ᾗς Ἀπόλλωνος τερπνὴν κιθαρωδίαν,
 ἔρχονται νέοι χαίροντες, κἀδόντες γλυκὺν ὕμνον,
 οὕτως αὐτοὶ ἔτεροντο, ᾗς ἀκμὴν τὴν τῶν κινδύνων
 ἐρχόμενοι, κ' ἦδον καλὸν Παιωνιὸν τι μέλος,
 Ἀρήϊον, ἐλεύθερον, κἀνῆκον πρὸς τὸ τέλος.

The cessation of a storm is related as follows :

Τότε δὲ τὸν Ὀκεανὸν, καὶ τοὺς βιαιωτέρους
 ἀνέμους, ὁπαδοὺς αὐτοῦ, θεοὺς ἀγριωτέρους
 τῶν ἄλλων, οὓς Ὀκεανὸς εἰς συμμαχίας τρόπον
 καλεῖ, ὅσakis ὀργισθῇ κατ' ἀσεβῶν ἀνθρώπων,
 κήρυξ ἐκάλεσε Θεοῦ, καὶ πρὸς αὐτοὺς ἐλθόντας
 οὕτως ἐδημηγόρησεν, ἐν συνελεύσει ὄντας·
 " Ὀκεανὲ, καὶ οἱ λοιποὶ ἀνεμοὶ, τὴν ὑψίστου
 ἡδὴ φωνὴν ἀκούσατε, Θεοῦ πάντων μεγίστου·
 ἡμεῖς πάντες γινώσκομεν, κ' αὐτὸν ὁμολογοῦμεν
 πατέρ' ἀνδρῶν τε καὶ θεῶν, κ' εἰς τοῦτο συμφωνοῦμεν·
 αὐτὸς μὲν ἐκ τοῦ μηδενὸς προήγαγε τὰ πάντα,
 κ' αἰέποτ' ἀκριβῶς ὁρᾷ τοῦ κόσμου τὰ συμβάντα·
 αὐτὸς εἶπε γένεσθω φῶς, κτγίνετ' ἐν τῷ ἅμα,
 χ' ἡμεῖς πάντες θαυμάζομεν τὸ μέγα τοῦτο τραῦμα·
 αὐτὸς ἐποίησεν ὑμᾶς θεοὺς τοὺς κατωτέρους,
 κ' ἄλλον εἰς ἄλλο ἔθεσεν ἔργον, ἄλλ' ἀνωτέρους
 ἀνθρώπων ὑμᾶς ἔπλασεν, καὶ ἐξεσίαν θείαν
 εἰς ὑμᾶς μόνους ἔδωκεν, οὐ δ' εἰς ἄλλον ὁμοίαν.
 Ἴδετε κάλλος Οὐρανοῦ, ἀστέρας τοὺς μεγάλους,
 τὴν Ἄρκτον, τὸν Περσέονα, Πλειάδας, καὶ τοὺς ἄλλους
 ψυχροὺς πλανήτας, καὶ δεινῶς κομήτας φλεγομένους,
 καὶ τοὺς μὲν πάλιν σκοτεινοὺς, τοὺς δὲ πεφωτισμένους·
 ἴδετε πλῆθος τ' ἄπειρον τῶν πόσων, πῶς κινούνται,
 καὶ μ' ἀκατάληπτον ὁρμὴν περιστροφιδινοῦνται·
 πάντα μὲν ταῦτ' αἰέποτε φυλάττοντα ἐν τάξει·
 ἡμεῖς δὲ ὑπακούομεν, εἰς ὃ τι αὐτὸς προστάξῃ·
 τῶρα μὲν πλεῖστον ἐπαινῇ ὑμῶν τὴν προθυμίαν,
 ὅτι ἐτιμωρήσατε Τουρκῶν τὴν ἀσεβείαν·

καὶ γὰρ ὁ Τερπικέρανος μισεῖ βαρβαροσύνην,
βραβεύει δὲ τὴν ἀρετὴν, καὶ τὴν δικαιοσύνην·
προστάζει δὲ νὰ παύσητε ἐκ τοῦ θυμοῦ σας τώρα,
καὶ ἕκαστος ν' ἀναπαυθῇ ἕως τὸ σπῆλαιόν του ὄρα·"

Εἶπε· κ' εὐθὺς πρῶτος αὐτὸς ἤρξατο νὰ ἐβγαίνει,
ἕκαστος δὲ καὶ τῶν λοιπῶν εἰς οἶκόν του πηγαίνει·
οἱ ἄνεμοι ἐκόπασαν, ἡσύχασεν ὁ σάλος,
ἐχάθη πάραυτ' ὁ χειμῶν, καὶ Πόντος ὁ μεγάλος
ὅλος ἀκύμων γέγονε, καὶ πανταχοῦ γαλήνη·
ἡ θάλασσα δ' ἐφαίνετο, ὅτ' ἦτον κρυσταλλίνη·

The achievements of the Suliotes and their Amazonian women are thus described :

Ὡς εἶπ' ἡ Χαΐδω, κ' ἔπνεεν ὅλη θυμοῦ, καὶ μένους,
θέλουσα νὰ ἐκδικηθῇ ὕβριν Ἑλλήνων γένους,
ἦν Τούρκοι οἱ ἀσεβίστατοι ὕβρισαν, διὰ χρόνον
πολὺν, κ' ἐμόλυναν τὰ ἱερὰ μὲ φόνον.
ἄφ' οὗ καλῶς ὠπλίσθηκε, κ' ἤρξατο νὰ βαδίζει
σεμνόν, ἀνδρεῖον βάδισμα, ὡς· μαχητὴς ἐθίζει,
ὡς ἡ Παλλὰς ἐφαίνετο, ὅτε πανοπλισμένη
ὄρμα κατ' ἀδίκων ἀνδρῶν, πᾶς ὕπερθυμωμένη.
παρθένον οὖσαν ἔτ' αὐτὴν, διὰ ἀνδραγαθίαν,
ὁ Βύζακτος ἠγάπησεν, εἰς γὰρ μονομαχίαν,
ὅταν Ἀλῆς ὁ Ἀλβανὸς κακὸν ἤγειρεν Ἀρην,
πρότερον κατὰ Σουλιωτῶν, τὸν ἄγριον Μουχτάρην
αὐτὴ ἀνδρείως ἐσφαξεν, ἄρχὸν τῶν Ἀλβανίτων·
ἐν ὃ Ἡπεύρου τύραννος, ἄνδρα τῶν ἀνικῆτων
νομίζων, φίλον ἔποίησεν, (ὃ πάντες ἀποροῦσι,)
τύραννοι γὰρ οὐδέ τινα, φίλον αὐτῶν ποιοῦσι,
ἀλλ' ὅταν που ἐλπίζωσι πλοῦτον αὐτοὶ ναύρῳσι,
καὶ τοὺς φιλάτους σφάζουσι, καὶ ἱερὰ συλῶσι,
χ' ὅπως τιν' ἐπιτύχωσιν αἰσχρὰν φιλοδοξίαν,
πᾶσαν ποιοῦσ' ἀσεβείαν, πᾶσαν δολοφονίαν·
ἐνεκα τούτου καὶ Θεὸς, γένος τῶν κακοτρόπων,
ἐξολοθρεύει σύρριζον τάχιστα, ἐκ τῶν ἀνθρώπων.
οὕτως ὁ Ἥρωες νύμφην του, Χαΐδω τὴν Ἡρωίδα,
ἠγάγετο τὴν εὐζωνον, καλὴν θ' ὡς Ἑλληνίδα.
αἷς δὲ καὶ πᾶσαι ὠπλίσθησαν Σουλιώτιδες ἀνδρεῖαι,
θάμβος εἶχε τὸν βλέποντα, πῶς φύσεις γυναικεῖαι,
θυμοειδεῖς ἐγένοντο φίλης ὑπὲρ πατρίδος·
ἀλλὰ ὤρων τοῦτο Θεοῦ, καὶ γῆς τῆς Ἑλληνίδος·
κατήστραπτεν ὁ ὀπλισμὸς, χ' αἱ περικεφαλαῖαι,
ὅτ' ἐκινούντο θούριον, Σουλιωτίδες γενναῖαι·
ὡς ὅτ' ἀρίζηλος ἀστὴρ λάμπει εἰς τὸν αἰθέρα,

ὁπότε αἰθήρια καθαρὸν ποιήσει τὸν ἀέρα,
 ἀκτίνες δὲ τότε εἰς τὴν γῆν, πᾶσαι διαπερῶσι,
 τοῦτον ποιμένες μετὰ χαρὰν, καὶ θαυμασμὸν ὀρώσι,
 ὡς τάξεις θείων γυναικῶν ἔλαμπε, μέγα θαῦμα,
 οὐδὲν διανοοῦντ' αὐταί, ἢ θάνατον, ἢ τραῦμα.
 ἦδη χ' ἡ ῥοδοδάκτυλος Ἥως ἔς αἶρ' ἔφάνη,
 εἰς ἀθανάτους καὶ θνητοὺς, τὸ φῶς ἵνα σημάνῃ,
 καὶ τότε δύο φάλαγγες Ἑλλήνων, χ' Ἑλληνίδων
 ἐστράτευσαν, μαχίμων δὲ, Ἡρώων χ' Ἡρωίδων·
 τῶν μὲν ἦρχεν ὁ Ἠόλαρχος, τῶν δὲ Χάϊδω ἡγεῖτο,
 παιᾶνας ἦδον, κ' εἰς αὐτὸν Ἱρῶς πᾶς τις ὑμνεῖτο·
 ὡς δὲ πλησίον τῶν ἑχθρῶν οὕτω ταγμένοι ἦλθον,
 πρῶτον μὲν τὰ τουφέκια τῶν ἀναψαν· εἶτα δ' εἶλαν
 τὸ ξίφος εἰς τὴν δεξιάν, συντρίψαντες τὴν θήκην,
 κ' οὐδὲν ἄλλο στοχάζοντο, πλὴν θάνατον ἢ νίκην·
 ὡς ὅτ' εἰς ποίμνιον ἀρνειῶν, πεπειρασμένος Λεῶν
 ὀρμήσῃ, καὶ οὐδὲ ποιμὴν νὰ ἐμποδίσῃ πλέον
 αὐτὸν ἰσχύει, ἀφόβως δὲ ἀρπάξει, καὶ ξεσχίζει,
 τὰ δὲ λοιπ', ὅσα μένουσι, πάντα διασκορπίζει,
 οὕτω Σουλιατικὸς στρατὸς σκορπίζει, φθείρει, σφάζει
 βαρβάρων πλῆθος ἄπειρον, εἶτα δὲ πᾶν ἀρπάξει
 τὸ Τουρκικὸν στρατόπεδον, περὶ μέσην ἡμέραν,
 τρώπαιον δ' εἶτα ἐστήσαν τῆς νίκης, πρὸς ἑσπέραν·

Of the "Piran," we like the following stanzas best.

Παῖδες Ἑλλήνων, ὦ υἱοὶ ἀθανάτων πατέρων,
 ἐμβλέψατε τριγύρω σας, ἴδετε πῶς τὰ πάντα,
 πράξεις προγόνων οὐ θνητῶν, ἀλλὰ τι θειοτέρων,
 κ' εὐψυχὰ πάνυ, κ' εὐτυχῇ σᾶς δείχνουσι συμβάντα.

Ἐκαστον ὄρος, καὶ κοιλάς ἔργ' ἐνδοξ' ὑπομνήσκουν,
 μαθήματα δὲ ποταμ' ἐς τιμῆς, πᾶς τις παρέχει,
 αἱ Θερμοκύλαι λέγουσι πῶς Ἱρῶες ποθνήσκουν,
 τὴν δόξαν δὲ ὁ Μαραθῶν, τῶν Νικητῶν πάντ' ἔχει.

Πόλεμος, θόρυβος, βοαί, καὶ μάχαι ἀνδροφόνου,
 αἷμα καταχυνόμενον, καὶ αἱ τῶν μαχομένων
 φωναὶ ὀξεῖαι, καὶ δειναὶ, καὶ ἀγριώτατοι πόθοι,
 οἱ τῶν θησκόντων βογγισμοί, τραῦματα σφαζομένων,

Αὐτὰ, ναί, καίτοι φοβερά, εἰς γῆν τὴν τῶν Ἡρώων,
 ἦσαν πολὺ τιμιώτερα, μετὰ Ἐλευθερίας,
 ἢ εἰρήνης ἢ ἀπόλαυσις, καὶ ἀγαθῶν ἀθρόων,
 μετὰ ζυγοῦ τυραννικοῦ, κ' αἰσχροτάτης δουλείας.

Ἑλλὰς ἐγείρου, τείναξον ζυγὸν πολλῶν αἰώνων,
ἀφ' ὕπνου σου δὲ τοῦ μακροῦ ἐξύπησον, καὶ ῥῆξον
αἰσχροῦς ἀλύσεις, χ' ᾤρησον κατὰ σῶν μισαιφόνων
βαρβάρων, καὶ ὅτ' ἀδάμαστος σὺ πάντα εἶσαι δεῖξον.

Τί ἐστὶ βίος; ἄλλο οὐδὲν, ἢ Ἡρωϊκὴ ἀνδρεία,
καὶ ὁ διὰ δόξαν πόλεμος, καὶ δι' ἐλευθερίαν·
τὸ ζῆν δέ, ὅπου βδελυρὰ δισπόζει Τυραννία,
τοῦτο οὐδὲν ἄλλο δηλοῖ, εἰμὴ αἰσχρὰν δουλείαν·

The "Song to Greece" requires no particular mention.*

NOTICE OF

ΦΩΤΙΟΥ ΤΟΥ ΠΑΤΡΙΑΡΧΟΥ ΛΕΞΕΩΝ ΣΤΥΛΙ-
ΓΜΗ. *E Codice Galeno descripsit* RICARDUS
PORSONUS. Lond. In *Ædibus Valpianis*. 2 Vols.
8vo. 11. 10s. 1822.

WHEN we first announced the publication of this work, we stated our determination to give forthwith a review of its contents. The circumstances, however, which have prevented the fulfilment of our intentions in the last number, we cannot regret, as we have been enabled to employ the lengthened interval in a way, we trust, useful alike to the reader, the editor, and ourselves.

De Photio, says Mr. Dobree, *disserere non meum est*. Nor is it our wish to cheat the reader, as our craft would direct us to do, into an opinion of our extensive researches into literary history, by translating a page or two of the *Bibliotheca Græca*

* We may take the present opportunity of noticing a late publication on the subject of the Greeks; we allude to "A Letter addressed to the Rev. T. S. Hughes, by E. H. Barker, occasioned by the perusal of the 'Address to the People of England, in the cause of the Greeks.'" It is a mélange of extracts from all quarters, directly or indirectly relating to the subject in question,—from Bp. Stopley's Discourses, to the Bury and Norwich Post; and from Ld. Chatham, to Mr. W. Fawkes,—with applications by the compiler. We recommend it to our readers, not merely as an amusing miscellany, but as containing a great mass of convincing arguments and impressive statements, and as imbued throughout with good feeling and Christian benevolence.

of Fabricius, or abridging Schottus' preface to his edition of the *Myriobiblon* of Photius. To either of these works we may refer all, who are curious about the Patriarch of Constantinople.

Id solum, proceeds Mr. D., *mihî demandatum fuit, ut Porsoni textum repræsentarem, et codicem Galeanum conferrem.*

To understand these few words, we must tell a rather long story.

Among the Greek MSS. bequeathed to Trinity College, Cambridge, by Thomas Gale, is one containing a portion of a Lexicon, that passes under the name of Photius. Of this MS. various transcripts exist in different libraries of England and of the Continent; and of these transcripts, two were lent to Godofredus Hermannus; who, to break the tedium of a confinement to his sofa, occasioned by a fall from his horse, amused himself with preparing for the press, this Lexicon, *non sine molestia nunc utrumque Photii exemplum comparans, nunc adjacentia Hesychii et Suidæ versans volumina.*

But as no reliance could be placed on either of these transcripts, Mr. D. was authorised by the society, of which he is a distinguished ornament, to publish Photius, as it really existed in the *Codex Archetypus* of Gale; and thus execute the plan originally laid down by Porson, as the only one which could answer the best purposes of criticism in its search after truth. To accomplish an object so desirable, but one which, we are compelled to say, is either neglected or ridiculed, when the discovery of truth is likely to mar our profit, or wound our pride, Mr. D. has spared no pains. His words, and they who have wasted days and nights in similar pursuits, can alone enter fully into the weariness of such occupations, are, *quum Galeani Codicis lectiones quasdam prætermittas deprehendissem, idem saxum denuo revolvendum esse vidi; quod me diu exercuit. Nam primum collationem, ante annos duodecim cum editione Lipsiensi factam diligenter perlustravi, deinde totum codicem quam potui accuratissime tertium contuli—præterea lituras et primæ scripturæ mutationes omnes adunam indicare conatus sum.*

We are well aware of the objections likely to be made to this *crambe ter recocta*. But Mr. D. has wisely despised such cavils, as it has enabled him to affirm, *illud jure postulo ut major etiam tacenti mihi habeatur fides, quam diserte loquentibus exscriptoribus, quotquot hactenus viris doctis innotuerunt*: and we may at length congratulate the learned world on the possession of a printed work, which will supersede, as far as it is practicable, the necessity of an appeal in cases of difficulty to the original document.

Of the errors of the Leipzig edition, arising from the inaccuracy of the transcripts, we say only in the language of other achievements, *requiescant in pace*, or in that of Mr. D., *istiusmodi tenebriones exagitare neque libet neque vacat*. We will, however, remark, that the mistake, on which Mr. D. pours out his wrath, of confounding *παθήναι* and *παρῶν*, is not peculiar to the transcribers of Photius. We remember, that in Eurip. *Troad.* 40., Canter's correction of the Aldine *παρῶν* into *παθήναι*, is confirmed by the Harleian MS.

We have spoken of the Galean MS. as the *archetypus*. But from the mention made by Harles (*Introduct. Histor. Ling. Græc.* i. p. 65.) of a MS. of Photius in the *Bibliotheca Angelica* at Rome, one might guess, as Jonathan says, that the English is only a copy of the Italian MS., just as the Paris MSS. of the Greek dramatic writers have been lately found to be for the most part but modern transcripts of older MSS., still extant in Italy. We suspect, however, that upon enquiry the *Angelic Codex* will be found to contain, not the *Lexicon*, but the *Myriobiblon* of Photius, and that it is one of the MSS., whose various readings were communicated by Andreas Schottus to David Hoeschelius, the first editor of the *Myriobiblon*. Besides, it is scarcely probable that the Italian MS., if it be the *Lexicon*, can be older than the Galean; since the latter, in the opinion of Porson, (and on this, as on other points, to which Porson gave his attention, his opinion is not to be hastily disregarded) appears to have been written about A. D. 1200, a date which few MSS. at present known can reach.

Nor is this the only surmise of Porson respecting the Galean MS. worthy of attention. For by a comparison of the numbers of the folios still existing in different parts of the MS., he discovered that only one half of the *Lexicon* has been preserved, and that it was written by eight different scribes. The latter supposition, we conceive, it would be difficult to establish. A change of writing in the original exemplar, might produce a corresponding change in the copy of the transcriber; nay, a different pen is apt to give the appearance of a different hand. But it is needless to dwell on so trifling a point. It is of greater moment to know that Mr. D. has found out, that Photius, when entire, contained the whole of the *Lexicon Sangermanense*; (a portion of which has been published by Bekker in his *Anecdota Græca*, Vol. i. p. 321—476.) and that this last mentioned *Lexicon* formed a third part of Photius. *Hinc*, therefore says Mr. D., *potius supplementa petant Lipsienses, quam infimorum Byzantinorum ineptiis librum distendant*. There

seems, however, little reason to expect the appearance of such a supplement; since Bekker has told us, vol. iii. p. 1115. that he neglected the remaining part of that Lexicon, because it contained scarcely any thing but what is already printed in Suidas and Zonaras. And yet had a similar reason possessed equal weight in the case of Photius, this Lexicon would have remained still in MS.; for Scaliger had long since truly observed, that *omnia, quæ in Photio sunt, hodie in aliis, unde ipse hausit, libri existant*. For ourselves, we are ready to confess our regret, that Bekker did not publish the whole of that Lexicon, or its counterpart, the Lexicon of Eudemus; for one or both would doubtless be of essential service in the correction of Hesychius, particularly in the letter Κάππα, to which Alberti used to apply the Greek proverb, *τρία Κάππα κάκιστα*.

We cannot dismiss the subject of Photius' Lexicon, without expressing our conviction that in the composition of it the Patriarch never stirred a finger. The Lexicon has passed under his name, as others have done under those of the presbyter Hesychius and Cyrillus the patriarch of Alexandria, merely from the fact of these works being found in the possession of those reverend Fathers. Although Photius might, like Chrysostom, pore over the pages of an Aristophanes, for the purpose of improving himself as a Polemic, by imitating the violence and virulence of Cleon and the *sausage-man* in the *equity-cause* at Athens; yet he would scarcely give himself the trouble to become a word-collector, as the richness of his library in the department of Lexicography was quite competent to answer all the purposes of his literary warfare. A curious instance of this may be seen in the notes of Tourp on Suid. v. *Ἐγκομβώσασθαι*, where Photius thus ridicules the whole tribe of word-catchers. *Θαυμάζω μάλιστα, εἰ καὶ σοὶ γραμματικευόμενῳ καὶ ταῖς τῶν ποιητῶν λισχηνεύοντι μελεταῖς τὸ ἐγκομβώσασθαι βαρβάρου φωνῆς—ἴδοξεν. Ὁ μὲν γάρ γε μακάριος καὶ κορυφαῖος Πέτρος, οὐδὲν περὶ τὴν ἐκλογὴν τῶν Ἑλληνικῶν ὀνομάτων σπουδάζων ταύτην τοῖς αὐτοῦ παρείληφε γράμμασιν· οὐ γὰρ ἤχῳ τινα καὶ τέχνην ῥημάτων οὐδὲ λέξειδιαν φόβον καὶ κτύπον ῥημάτων, δι' ὧν τινες τὰ τῶν μειρακίων ὑπογαργαλίζουν ἅτα, καὶ κρότον αὐτοῖς ἐγείρουσιν ἐκείθεν, ἀλλὰ ψυχῶν σωτηρίαν τοῖς φρεσιν αἰνέσαι φροντίδα ἐτίθετο. And he then observes that he, who remembers the expressions Ἐπιχάρμου μάλιστα καὶ Ἀπολλοδώρου τοῦ Καρυστίου, ought rather to embrace than be offended with the words of St. Peter: τὴν ταπειφροσύνην ἐγκομβώσασθε; for that Epicharmus πολλαχού καὶ κατὰ διαφόρους ἐγκλίσεις σχηματίζων τὴν λέξιν ἐχρήσατο ταύτην ἐγκομβώσεται γὰρ, φησὶ, καὶ ἀπαρεμφάτως ἐγκομβώσασθαι, ὁ δὲ*

Καρύστιος ἐν Ἀπολειπούσῃ—τὴν ἐπωμίαν, φησὶ, πτύξασα διπλὴν ἀνωθεν ἐνεκομβωσάμην: for both of which passages Photius was indebted to a Comic Lexicon similar to that which Suidas copied. Ἐγκομβώσασθαι Ἀπολλόδωρος Καρύστιος Ἀπολειπούσῃ. Τὴν ἐπωμίδα Πτύξασα διπλὴν ἀνωθεν ἐνεκομβωσάμην. Ἐπίχαρμος εἶγε μὲν ὅτι κεκόμβωται καλῶς, Ἀμύκιπ. Nor is this the only Lexicon which has been attributed to Photius. For to the same patriarch *‘adsignabat Gudius Etymologon suum; v. Κρόνος.—οὕτως ἐγὼ Φώτιος ὁ πατριάρχης,’* says Sturzianus Praef. ad Etymol. p. xxiii. and who there gives sufficient reasons for rejecting the opinion of Gudius.

Thus much for the Lexicon and its supposed author. We proceed to give some account of the present edition.

For upwards of 200 years this Lexicon has been known to exist. During that long period, though many have intended to publish it, yet none have carried their intentions into effect, till within the last 14 years; since when we have seen two editions of the whole work, and one of a portion of it, together with the annotations of men of various climes, periods and talents; and had it fallen in with the plan of Mr. D. to give more than a faithful representation of the Galean Ms. he would easily have sent out an edition *instar omnium*; in which would have been found the readings of the Ms., the correction of its errors, and the assignment of each gloss to its proper source. As it is, he has left to a future editor, *si quis futurus sit*, to unite the fruits of others' industry and ingenuity, and to exhibit his own in gleanings in a field, which, even now, will be found to yield something to repay the labor of a search.

Independently of the claim which this edition possesses as the virtual representative of the Ms., it has the additional recommendation of containing the emendations of Porson. Of these, it is true, the number is not large; and as they are chiefly derived from Suidas and other sources, open to all students, are not very remarkable; still there are some peculiarly his own, although most of them have been published either with Porson's leave or else fraudulently obtained from his papers; and in a very few there is coincidence with Lobeck, against whom not the least charge of plagiarism can be attached. As Porson was, *si quis alius*, an adept in Greek metres, it was natural for him to pay particular attention to the disposition and correction of the various fragments of dramatic poetry scattered through the Lexicon. A notable instance of his sagacity is given in V. Φίλιος Ζεύς: which we are disposed to quote, not for its novelty, for it has been published thirteen years ago, but because it will afford

us an opportunity of doing justice to more parties than one. The gloss is thus written in Photius:

Φίλιος Ζεύς· ὁ τὰ περὶ τὰς φιλίας ἐπισκοπῶν· Μένανδρος· Ἀνδραγύνῳ Μαρτύρωμαι τὸν φίλον ᾧ Κράτων Δία· Φερεκράτης Κραπατάλλοις· τοῖς δὲ κριταῖς τοῖς νυνὶ κρίνουσιν λέγω μὴ ἐπιорκεῖν μὴ δ' ἀδίκως κρίνειν ἢ νῆ τὸν φίλιον μῦθος εἰς ὑμᾶς ἕτερον, φιλοκράτης λέξει πολὺ τοῦτου κακηγοριστότερον· Suidas reads—Ἀνδραγύνῳ Μαρτύρομαι—φίλιον—Κραπατάλλοις—κρίνουσι—μῦθον—κακηγορικώτερον· while Pollux, ii. 127. quotes κακηγορίστερον, which is approved by Mr. Elmsley *ad* Acharn. 730. who first gave the true disposition of the verses.

..... τοῖς δὲ κριταῖς
τοῖς νυνὶ κρίνουσι λέγω
μὴ ἐπιорκεῖν μὴ δ' ἀδίκως
κρίνειν ἢ νῆ τὸν φίλιον,
μῦθον εἰς ὑμᾶς ἕτερον
Φιλοκράτης λέξει πολὺ τοῦ-
του κακηγορίστερον.

After Elmsley we find Mr. Gaisford publishing these verses according to Porson's distribution, to which Meineke in *Cur. Crit.* p. 41. also lays claim. It seems strange, however, that none of the three discoverers of the measure should have seen, 1. that Φιλοκράτης is a corrupt reading for Φερεκράτης. 2. that the words are taken not from the παράβασις, as Porson imagined, but from the ἐπίλογος, as is evident from the concluding scene of Aristoph. Ecclez. 1146. Σμικρὸν δ' ὑποθέσθαι τοῖς κριταῖσι βούλομαι; and a little further on, Μὴ ἐπιорκεῖν ἀλλὰ κρίνειν τοὺς χοροὺς ὁρθῶς αἰεὶ; and 3. that the verse of Pherecrates may be partly supplied from Hesychius and Photius, by reading τοῖς δὲ ᾧ . . . κριταῖς: where ᾷ is to be understood as if written πέντε, in the same manner as in the gloss Τρία καὶ δύο the M. of Photius thus represents the words of Eupolis: Δίξιν ἰόνουσι χαῖρε μῆτι ᾷ καὶ β. where Porson reads μῆτι πέντε καὶ δύο, as it is quoted by Athenæus, and as in Suidas is written ἑμμελίστερον χέσαι πλεῖν ἢ ἅ ἡμέρας instead of τριακονθ', as it exists in Aristoph. Eccl. 802. from whence one sees how to emend Aristoph. Lysistr. 104. Ὁ δ' ἐμός γὰρ τελέους ἑπτα μᾶνας ἐν Πύλῳ by reading Ὁ δ' ἐμός γ' ἀτελής ἑπτα ᾤ μᾶνας ἐν Πύλῳ: where ᾤ is to be read δύο, that being the number of months, during which the Spartans were besieged at Pylus, as appears from Thucydides, iv. 39.^a

^a Another instance of the mistakes produced by an ignorance of the Greek method of numbers may be seen in Porson's note on Aristoph. Acharn. 858.

χρόνος δὲ ὁ Ξύμπας ἐγένετο, ὅσον οἱ ἄνδρες οἱ ἐν τῇ νήσῳ ἐπολιορκήθησαν ἀπὸ τῆς ναυμαχίας μέχρι τῆς ἐν τῇ νήσῳ μάχης, ἑβδομήκοντα ἡμέραι καὶ δύο. With respect to the word *ἑπτα*, it is sufficient to quote Prom. 115. *προσέπτα*, Suppl. 547. *διέπτα*; and with regard to *ἀτελής*, the whole tenor of the passage requires a word, that may be taken in a double sense, *nihil perficiens, neque in re Fenera neque Martiali*; and, finally, with respect to the insertion of *πέντε* it is only necessary to quote Hesych. *Πέντε κριταί*· τοσούτοι τοῖς κωμικοῖς ἔκρινον, οὐ μόνον Ἀθήνησιν ἀλλὰ καὶ ἐν Σικελίᾳ: where the words ἐν Σικελίᾳ are to be understood from Suidas. *Ἐν πέντε κριτῶν γόνασι*· παρ' ὅσον τὸ παλαιὸν ἐκριταὶ ἔκρινον τοῖς κωμικοῖς ὥς φησιν *Ἐπίχαρμος*· σύγκειται δὲ παρ' *Ὀμήρῳ θεῶν ἐν γόνασι κῆται*: from whence it appears that Epicharmus wrote *Ἐν πέντε κριτῶν γόνασιν κῆται*: and from whence too the true reading is to be restored to Aristophanes: *Σμικρὸν ὑποδέσθαι τι τοῖσι ἐβούλομαι κριταῖς*.

Other instances of Porson's sagacity in the distribution of the verses might be adduced; and a few where his sagacity has failed him will be noticed in our next No. At present we can only add that we hope enough has been said to prove the necessity that every scholar must feel of purchasing a work, which, to its other intrinsic merits, possesses the claim of accuracy in printing and beauty of typography.

We had almost forgotten to observe that some lacunæ of the Leipzig are supplied in the present edition; and that Mr. D. has been the first to print '*Fragmentum Lexici Rhetorici*,' which is found written on the margin of a Ms. of Harpocration's Lexicon preserved in the Public Library at Cambridge. This was considered by Taylor and Porson as a supplement of a more entire Harpocration; of which we at present have only an abridgment, but an abridgment in a more complete state, than was the copy of the same Lexicon which the compiler of Photius had access to and transcribed. Mr. D. designates the fragment of the Lexicon with the character *optima nota*, and not without reason. Among other new facts we gather from it that the *Σωκράτους Ἀπολογία*, which is commonly attributed to Plato, is the production of Theodectus, one of his pupils. The question therefore between Astius and Morgenstern respecting the spuriousness of that dialogue is decided in favor of the former critic. The words of the gloss alluded to, are—

Ἰσαὶ αἱ ψῆφοι αὐτῶν. ἐγένοντο δὲ Ἰσαὶ ψῆφοι ὡς Ἀριστοτέλης ἐν τῇ Ἀθηναίων πολιτείᾳ· καὶ ἦσαν τοῦ μὲν διώκοντος αἱ τετραπημέναι, τοῦ δὲ φεύγοντος αἱ πλήρεις· ὁποτέρῳ δ' αἱ πλείους γίνονται, οὗτος ἐνίκᾳ· ὅτε δ' Ἰσαί, ὁ φεύγων ἀπέφηνεν· ὡς καὶ Θεόδectes ἐν τῇ Σωκράτους Ἀπολογίᾳ.

OXFORD LATIN PRIZE POEM.

Iter ad MECCAM Religionis causa susceptum.

QUÆ populis Mahumeda suis præceperat olim
 Servanda æternum officia; et quo more, quotannis,
 Quo studio, variis diversæ e partibus orbis
 Inter se coëant gentes, opulentaque Meccæ
 Delubra, et celebri stipent penetralia pompa,
 Expediam; quæ tanta adeo per sæcula perstet
 Religio in seros longum deducta nepotes.

Non etenim leve nomen habes, quæ cara Prophetæ,
 Quæ patria, imperiique audis sanctissima sedes,
 Obluctata diu quamvis, atque ausa nefandis
 Ipsum odii vexare, adversaque bella movere,
 Mox reducem primis cumulabas, Mecca, triumphis.
 Quinctiam, ni vana fides, tibi maximus hospes
 Successit, profugus patriam cum numine fausto
 Linqueret Abramus, tuaque inter mœnia fertur
 Ipse aras posuisse novas, purisque litasse
 Ritibus, et magno cultum instaurasse Jehovæ.
 Ergo te sanctam ante alias, te rite colendam
 Præstabat, regnique sui Mahumeda jubebat
 Esse caput. Tibi rite ergo solemnia gentes
 Dona ferunt; tantum venerandi jussa Prophetæ,
 Et pietas valet, et promissi gaudia cœli.

Contra autem quicumque tui neque limina templi
 Intrarit supplex, neque humum semel ore sacratam
 Attigerit; non sese illi cœlestia pendent
 Ostia, non illum ridentes suaviter Horæ
 Accipient venientem, et læta in sede locabunt;
 Sed lacrymis scelus illud suum, tristisque piabit
 Supplicio, æternam in noctem, et pallentia missus
 Tartara, nec valles Paradisi aditurus amœnas.

Ergo omnes idem ardor agit; jamquæ omnia circum
 Littora—qua sese Byzanti regia moles
 Erigit, et late subjecti marmora ponti,
 Edomitamque Asiam Europes prospectat ab ora;—
 Fervere agros turba innumera, mistumque videbis
 Effundi populum, et læto strepere undique plausu.
 Non aliter, quam si ipse viros in bella ciceret

Othmanides, strueretque aciem, quæ maxima sese
Auderet, Catharina, tuis opponere cœptis,
Amissasque urbes, et rapta resposcere signa.

Nec minor—indigenis quondam regnata tyrannis
Qua tollit Memphis caput, et monumenta priorum
Vesta virûm, antiquæ ostentat vestigia famæ,
Nunc Satrapæ imperiis, et sævo subdita Turcæ;—
Turba coit, quos centum urbes, atque ultima misit
Africa; queis lætas segetes, et ditia late
Pascua felici fœcundat flumine Nilus;
Quique feram Barcen, et magni nominis olim
Cyrenen; sterilesque colunt Mareotidos agros,
Vexatamque urbem multo Ptolemaïda bello;
Quos Tripolis, vel quos Carthaginis aucta ruinis
Mcenia Tuneti, aut flavescens Tingis arista
Mittit, et Angliacam spectantia littora Calpen.

Accensi pietate omnes, fremituque secundo
Incedunt, tardoque ingens pede flectitur agmen.
Jamque et Erythræi supremo in littore ponti
Arsinoën, claro quam nomine regia pellex
Ornavit, jussitque suam Cleopatra vocari,
Prætereunt: montes Melanum quoque, et ardua Sinæ
Culmina, ubi Amramidæ quondam dum armenta regebat
Pastor, Isacidum volvebat mente dolores,
Adfuit e cœlo præsens Deus; ipse vocantem
Audiit; ipse locum insolitis splendescere flammis
Vidit, et ardentem manifesto Numine dumum.

At neque per deserta phalanx Memphitica cursu
Tendere, nec sacram properant contingere terram,
Ante peragratæ Syriæ quam finibus, arma
Ferre, et per colles demum adventare propinquos
Prospiciant Turcarum aciem, et socia agmina jungant.

Illa quidem multo stipata Satellite dudum,
Armorumque ferax graditur, totaque coacta
Secum Asia; vel quos Byzantius alluit arcto
Æquore, et opposita secernit Bosphorus ora;
Vel quos Euphrates fluviorum maximus inter
Volvitur, ingenti miscens cum Tigride fluctus
Ambiguos. Ipse in medio Dux agmine, claros
Enumerans a stirpe atavos, sanctumque Prophetam
Stemmatæ auctorem, et viridem de more tiamam
Implicitus capiti, et magno se munere jactans,
Palantes cohibet turmas, et rite locatis
Undique præsidiis, et fido milite servat.

Qua vero in medio tantæ pars maxima pompæ,
 Votivæ portantur opes, aurumque tapetesque,
 Ipsius dona Othmanidæ: prætoria circum,
 Densa magis glomerari acies, horrentibus hastis,
 Tympanaque, et strepere assiduo resonantia pulsu
 Æra; et vexillis fluitantibus intertexta,
 Sanctum insigne, micant crescentis cornua Lunæ.

Vos, altæ O Solymarum arces! vos sæpe superbam
 Conspicitis pompam vestra inter mœnia duci.
 Namque illos, spreto quantumvis Numine Christi,
 Religio tamen ista tenet; sanctosque verentur
 Præterisse locos temere, et juga celsa Sionis
 Plena Deo quandam, et summo dilecta Jehovah.

Mox ubi jam ulterius tendunt, jam mille laborum
 Tædia perpassi, et discrimina tanta viarum;
 Illic vero trepidant animis, ubi vasta sine ullo
 Hospitio immensi pandunt sese æquora campi,
 Fœda situ informi, et congestis obruta arenis.
 Illa ergo nec læta suo se gramine vestit;
 Nec cultu, tellus, hominumque exercita curis,
 Induit auratas, Cerealia munera, messes,
 Aut viridem ramorum umbram; tam fervida cœli
 Urit humum rabies, tanto impete tela diei
 Lucida, perpetuumque jubar puro æthere fundit,
 Arentesque siti torret sol igneus agros.

Infelix! quicumque istis se ignarus arenis
 Credat, ubi infido, tanquam maria alta, tumultu
 Fluctuat omne solum, et vestigia fallit euntis.
 Præsertim magno incumbat si turbine ventus,
 Pulvcreamque trahat, miscens late omnia, nubem.
 Volvitur illa alte cœli sublata per auras,
 Et sæpe errantes confusa strage catervas
 Obruit, ingentique premit sub mole sepultas.

Quin et sæpe illic trans æquora lata citatis
 Fertur equis effrænus Arabs, aut cum alta soporem
 Nox tulcrit, prædæ cupidi rapiuntque feruntque
 Castra virum; aut sepsere vias, et euntibus ultro
 Opposuerunt acies, atque aspera prælia miscent.

Ergo omnis properanda via est; nec si obvia forte
 Prodat se, tenui prorumpens gurgite lympa,
 Arboribus circum, et muscoso cespite cincta;
 Non tamen hic, licet herba virens invitet, et amnis
 Purus aqua, et gelidæ texant umbracula palmæ,
 Ullam audent trahere ante moram, confinia Meccæ

Quam demum optata attigerint, metamque laborum.

Est locus aërii propter latera ardua montis,
(Bederam indigenæ dicunt) ubi p̄ima movebat
Prælia, et ibat ovans primis Mahumeda triumphis.
Nunc etiam lustrare locum juvat, omniaque ultro
Facta referre Ducis, totamque ex ordine pugnam.
Quanta hostes coiere manu, quam tenue Prophetæ
Agmen erat; stetit ille tamen, nomenque verendum
Extulit, alta sonans, Allæ; tum, pulvere jacto,
Occupat adversos hostes, ac devovet Orco.
Tum vero et referunt, medio in certamine, quâlis
Ætheream prodens speciem, cœlestiaque arma,
Palantes ageret Gabriel magno impete turmas,
Et dira ultrici misceret prælia dextra.

Hinc primum ut turres, et sole micantia Meccæ
Culmina, delubrique vident fastigia summi;
Solvunt se in lacrymas omnes, et quos sibi quisque
Intus habet scelerum stimulos, culpæque nefandæ,
Jam tacita sub mente dolent, vestesque nitentes
Protenus, externæque adeo decora omnia formæ
Projiciunt, et membra nigro velantur amictu.
Tum pura purgantur aqua, et, de mora, fluentem
Cæsariem ferro minuunt; deinde agmine facto
Incedunt; passim audiri suspiria ab imo
Ducta sinu, et tunsis resonantia pectora palmis.

Jamque adeo intrarunt urbem, temploque propinquant.
Quinquaginta aditus illi, centumque columnæ
Ex solido stant ære, illas argentea circum
Volvitur, et nodis ambit capita alta catena.
Tum rutilæ fulvo dependent lampades auro.
Ipsa autem, tanta quanquam septa undique mole,
Parva ipsa, et simplex, et nullo splendida luxu,
Stat sacrata domus; sed quæ sibi nomen Abrami
Vindicat, auctoremque Deum: nec sanctior ulla
Religio est, Mahumeda, tuis, nec quam magis isti
In votum metuunt conceptis poscere verbis,
Ambiguaque fide, et perjura fallere lingua.

Ergo ubi jam admissam excepit vasta area turbam,
Dilectam venerantur humum, et ferventia figunt
Oscula parietibus: tum summi in culmine tecti
Obducunt nigros, solennia dona, tapetas.
Ipse olim quales, antiqua ex urbe Damasci
Misit Omar, quales, dum res et fata sinebant,
Pollentes opibus Pharii misere tyranni,

Inclyta progenies **Fatimæ** ; nunc maximus ista
Jura habet **Othmanides**, solium magno omniæ firmans,
Et sanctum imperii pignus sibi vindicat uni.

Tum passim sternuntur humi, et ter voce vocantes
Alla, colunt; solus nutu qui temperat orbem,
Sincerumque Deum, purosque **Unius honores**.
Inde decus, Mahumeda, tuum, et tua carmine dicunt
Rite ministeria; ut lectum **Deus ipse Prophetam**
Per medios hostes, per tanta pericula belli
Sustulerit; demumque æterna in pace locarit.

Tu solus, penetrare polum, et spatia ultima cœli;
Tu super Angelicis cinctos custodibus orbes
Tendere iter potuisti, et puro in fonte lavari,
Et scelorum ad terras abluta labe remitti.
Tu quoque læta potes ventura gaudia vitæ,
Cœlorumque arces, sedesque aperire beatas.
Dulcis ibi requies, et molli stratus in herba
Somnus, et egelidis placidæ in convallibus umbræ;
Alta domus, lætæque epulæ, et madentia fuis
Vina favis; trepido miscens ibi murmura lapsu
Lactea purpureos interstrepit unda lapillos.
Quin sese fidam, roseo suffusa pudore,
Accinget lateri comitem, amplexuque fovebit
Ambrosio, et teneros virgo spirabit amores.

Hæc adeo, hæc turpes tangentia præmia sensus
Pollicitus, stimulisque animos haud mollibus argens,
Terrarum Mahumeda æqua plus parte triumphat.
Atqui non tali studio, nec ritibus istis,
Integra se jactat pietas; neque inania nobis
Tu, Christe, officia, et tantum cumulanda superbis
Muneribus templa, et steriles vano ordine pompas,
Mandasti! **Tibi firma fides**, **Tibi criminis expers**
Vita placet, puroque incoctum pectus honesto!
Ergo te, natumque **Deo**, solique **Paterni**
Participem, humano commistum corpore Numen,
Te memores colimus! **Tu nostram**, **Maxima**, culpam
Victima, morte luis! **Tu nobis**, sanguine fuso,
Sola Salus, sola amissi **Spes reddita cœli**!

, **G. CANNING.**

Ex ÆDE CHRISTI, 1789.

ADVERSARIA LITERARIA:

No. XXXIII.

Lord Byron's simile from "English Bards and Scotch Reviewers."

So the struck eagle stretch'd upon the plain,
No more through rolling clouds to soar again,
View'd his own feather on the fatal dart,
And wing'd the shaft that quiver'd in his heart,
Keen were his pangs, but keener far to feel
He nurs'd the pinion that impell'd the steel—
Whilst his own plumage which had warm'd his nest
Drank the last life-drop of his bleeding breast.

Idem Latine redditum.

SAUCIUS haud aliter campo prostratus aperto,
Non iterum ausurus volentes ire per umbras
Nimborum, regalis avis, si forte videret
Ipse suam pennam, quam gesserat ipse sub armo,
Ipse suam urgentem trepidum in præcordia ferrum.
Angor acerbus erat, multum heu! sed acerbior isto
Pluma quod ipsa eadem, quæ telo præbuit alam,
Et quæ natali fovit lanugine nidum,
Ultima vitæ exhaust stillantia corde.

R. TREVELYAN, A.M.

On Epistolary Formulas and Dedications.

• "Litera scripta manet."

THE same principle, which has established laws for our conduct and behaviour, seems to have prescribed forms for our correspondence. Fallacy, as the schoolmen have decreed, lies in universals, for which reason we invariably find that regulations are not immutable; because, although instituted with a view to

general circumstances, there are peculiar ones in which their futility is apparent. Aristotle, while discoursing on the Predicaments, lays it down as a fixed principle, that doubts may be reasonably entertained of particulars:¹ one topic appears replete with anomalies, and as such, fit for investigation and reproof,—I mean the formulas of epistolary intercourse, viz. superscriptions, commencements, and conclusions; the three distinguishing parts of a letter, which, although varying with times and manners, remain essentially unaltered: the fourth part, or letter itself, being more immediately subject to contingencies, must be dismissed, as a subject to which no invariable rules can be assigned.

The three sable Graces, Law, Physic, and Divinity, have severally established forms for their votaries. Conveyances and wills retain their original shape, because it is the legal one, and their validity would be questionable were any other employed: a prescription always did, and always will, consist of certain talismanic characters, backed by a signature: and a sermon must be composed of text and comment, or its nature is materially changed.—This is perfectly in character, because the circumstances which prescribe those forms are invariable: a deed of gift is the same to all intents and purposes, as when wax and parchment first became symbols of security; a prescription of Latham or Marcet does not differ from one of Mead or Freind; and a sermon, whether intitled a lecture or exhortation, is employed to the same effect in a modern mahogany pulpit, as in the open conventicles of the Druids, or the more secret ones of the Magi.—But Epistles have undergone alterations, and that they are yet capable of improvement may easily be shown.

No one can object to the retaining of distinct forms for friend and foe, for the distant and the familiar; but it is the application of these forms which must appear reprehensible. I have often felt, in perusing the letters of the dead, a most insuperable disgust at the terms in which they are couched, when compared with their real contents. One man shall address another with the accustomed “Dear Sir,” and subscribe himself “Your humble servant,” or some other modification of profession, while he invites “his former friend and future foe” to an exchange of bullets, drawing the flimsy mask of *Honor* over his blushes. Let the galled jade wince,—fools may rail against criticism and

¹ “A man may rail in generals for a week,
Ask for particulars, he cannot speak.”—*Oxford Spy*.

satire, but the most honorable contest is that of the pen; words break no bones, and mutual weariness at last induces a cessation of arms. But to return.

Superscriptions are now settled by a proper directory,¹ so that no latitude can be allowed to fantastical scribblers in that department. They were formerly ridiculous in the extreme. It is difficult to peruse with gravity such expressions as "these present with care and speed"—"to my most honored good friend, these," &c., however common in a former century: surely the writers must have meant them for a sample of the affectionate contents; in romance they would have an admirable effect, in parody still more. We all remember "To the most amiable Lindamira,"² and

"For her Ladyship,
Of all her sex most excellent:
These to her gentle hands present."³

Commencements have materially changed: every body knows how wives are at present addressed,—*"Sweet heart"* and *"Dear heart"* are the obsolete appellatives, and whether the existing expressions rival them in tenderness I cannot pretend to say. Lord Strafford, on being committed to the Tower, writes to his wife nearly in these terms,—*"Sweete harte, I am in sore trouble,"*—where the words come home to our feelings, and excite immediate sympathy: but when the libertine Rochester styles his injured consort *"Dear heart,"* the formula carries with it every appearance of deceit, although the letter professes penitence.

Nevertheless there are extant some precious deviations from the legitimate form. Queen Elizabeth, wishing to compel Martin Heyton, Bishop of Ely, to exchange some lands belonging to his see, writes the following tender billet:

"Proud Prelate,

"I understand you are backward in complying with your agreement: but I would have you to know, that I, who made you what you are, can unmake you; and, if you do not

¹ The Secretary's Assistant, 12mo.

² Pope's Works, edit. Warton. Vol. vi. *Memoirs of Martinus Scriblerus*; this portion is omitted in many editions.

³ Hudibras, Epistle to his Lady, l. 348.

forthwith fulfil your engagement, by — I will immediately unfrock you.

“ Yours, as you demean yourself,
Elizabeth.”¹

This application was successful. On the contrary, canting and wheedling letters always begin with an expression of endearment. Cromwell writes to Colonel Hammond, Governor of Carisbrook Castle, insinuating how the king ought to be disposed of: “*Dear Robin*” (says he—the Colonel’s name was *Thomas*) “our fleshly reasonings ensnare us.” When the usual “Sir,” an expression suited to every station, first appeared, is uncertain: it occurs, however, in a letter from Algernon Sydney to Dr. Mapletost, written about the year 1662.

Conclusions present a rich field for such as insist upon the baseness of human nature, and to them may the harvest be left. I have gleaned a few specimens which may demonstrate what I have advanced. Reynolds, the regicide, in a letter to Secretary Thurloe, ends with these words: “Humbly kissing his Highness’s hands, and beseeching the Lord long to continue him a nursing father to the good people of the three nations under his Highness’s happy Government, and a terror to all his enemies, I take leave and remaine,” &c. Such was the “court holy-water” of a republican government.² “Your loving friend” was then the common style between man and man. Sydney, in his aforesaid letter to Mapletost, styles himself “Your very humble and affectionate servant;” and Sarah, duchess of Marlborough, wished to be considered as the “most faithful humble servant and friend” of such as she honored with her correspondence, or the converse. There exists, as Voltaire informs us, a letter from Comte de Bussi, in these terms: “I promise my most powerful protection to the Sieur Gardieu, who has manifested a warm zeal towards me:” it should rather be considered as a certificate of friendship, and, taken in that light, is of a suspicious nature.—The result of perusing a few specimens of epistolary writing will scarcely differ from the answer of a king of Sparta to the orators of Clazomene: “Of your exordium I recollect nothing; your middle displeased me; and as to your conclusion, I will have nothing to do with it.” It is true, an expression addressed to ourselves may please, but it must even then be considered as a token, and not as metallic currency.

The Dedication may be classed as a younger brother of the Epistle, being certainly of later invention; it possesses, however, some distinct advantages. An author may make use of terms in a dedication, to which he dares not set his name in a letter; nor indeed would he obtain any thing but ridicule from his correspondents, were he to deify them with professional adulation. Of this servility nearly every book is an instance: to give many specimens would be tiresome, and, to select a few, invidious. One, for richness of coloring and felicity of design, deserves to be rescued from the shelf.

"To the right Honorable, That lively Monument of universal learning and wisdom, and to the Muses a truly noble and most famous Macenas, Henry Pierrepont, Marquess of Dorchester, Earl of Kingstone, Vicount Newark, &c. Increase of honor and happiness here, and a crown of glory hereafter.

"My Lord,—Such is that great esteem and universal fame (among the learned) of your Honor's most rare accomplishments in (and favor to) the sublime sciences, and the most occult mysteries of Nature (insomuch that posterity will certainly account your Honor some *Rudolphus* or *Alphonsus* of our English hemisphere); that notwithstanding my own indignity, or of these my slender performances, for which I might otherwise justly blush at my presumption, I am yet imboldened to affix on your Honor this Dedication, and commit this, the first-fruits of my pen, to your Honorable Protection; Ambitious of nothing more than what the world shall deem I want of Learning or Elegancy of Language, I shall regain by the worth of a matchless Patron, &c. And subscribe myself, my Lord, as a real Honorer of you, and those incomparable virtues your Honor is so plentifully endowed with, most humbly devoted to your service, Richard Edlin."^a

This precious piece of flattery disappointed its author's hopes: the sun and moon are both set, the patron and suppliant are alike forgotten.—The dedications prefixed to old books are frequently the most interesting portion of their contents, from exhibiting a peculiar quaintness which makes the grossest adulation palatable: those of Dryden, which must have excited many a blush while under transcription, are models of graceful and easy composition, and would seem, without a patron's name, to have been written as exercises, for the benefit of future beggars. Such is the power of superior talents, that even their perversion

^a Edlin's *Observationes Astrologicae*, 1650.

can charm, like a juggler's tricks, "the only use of which is to show that they can be played."

P.

EPIGRAMMATA, EPITAPHIA, VARIORUM

No. v.

In Potores (Germanus loquitur).

Quam bene potando nostrates Dæmona fallunt;
Stilicet in siccis ambulat ille locis.

In rerum pretium.

Quo magis assurgit pretium rerum, hoc magis emtor
Optat; plus saliens incitat unda sitim.

In avarum.

Illuvie, diraque fame moriturus avarus
Heredem sese scripserat ipse sibi.
Improbe, quid ficto tabulas herede fatigas?
Qui tibi non vixti, nec tibi posse mori est.

In mortuum.

Sim quamvis cinis hic, cœli nova gaudia civis
Exterior: vitæ mors mihi causa novæ.

Nil medium.

Si monstres coram Rutilo quæcunque domi sunt,
"Sunt mihi," ait Rutilus, "splendidiora domi."
Mutua sin rogites Rutilum; diversa sonabit
Vox Rutili: "miser est, debitor, Irus, inops."
Nemo, sive astet locuples, sive instat egenus,
Divite ditior est, paupere pauperior.

Fletus amoris.

Tempore ut æstivo cœlis cadit imber²; amoris
Tempore ferventis, fletus in ora fluit.

In ambitiosum.

Ne nimis alta petas; nam qui conscendit in altum,
Dædalus esse volens, Icarus esse solet.

In Puellam.

Dic mihi, nate Dea, facibus metuende, Cupido,
Quo pectus dominæ læseris igne meæ?
Sic ego: sic lascivus Amor, "quam falleris," inquit;
"Flamma qua potius me cremet ipsa roga."

In Ultorem.

Cæsi fata patris jurasti, testibus astris,
Ulcisci armifera, flammiferaque manu.
Deprecor; ut frustra. "Cælo sim perfidus?" inquis:
Stulte, hac perfidia turpior ista fides.

In duos amicos.

Quos habuit quondam viventes una voluntas,
Nunc vita functos urna habet una duos.

D. M. S.

Qui. sim. Viator. quæris. ipse. nescio.
Quis. sis. futurus. tu. tamen. per. me. Scies.
Ego. tu. que. pulvis. umbra. et. umbræ. somnium.

Annibal.

Sumne ego, qui trepidas fractis cervicibus Alpes
Institui ignoto tramite ferre jugum?
Sumne ego, qui, innumera confertis cæde manipulis,
Romanos docui scire pavere Deos?
Quando ego, qui Italiam fugio, sum pulsus ab hoste?
Victorem victo cur patria ore vocat?
Siccine me invidia, cives, onerastis acerba,
Ut clam speratas subtraheretis opes?
Non potuit Romana manus, non sidera; sed fraus
Punica me Annibalem perdere sola potest.

Hercules.

Nempe trucidis jussu^o teterrima monstra novercæ
Hoc dextræ invicto robore pressa jacent.
Conde alios, pater, uxori, bone Jupiter, orbes,
Quos vincam; aut merito jam mihi pande taum.
VOL. XVII. Cl. Jl. NO. LIV. 2 B

In fallacem.

A te deceptum me vides? nonne pudet te?
Falli est turpe; tamen fallere turpe magis.

NOTICE OF

CARMINA HOMERICA, ILIAS et ODYSSEA, a Rhapsodorum Interpolationibus repurgata, et in Pristinam Formam, quatenus recuperanda esset, tam e Veterum Monumentorum fide et auctoritate, quam ex Antiqui Sermonis indole ac ratione, redacta; cum Notis ac Prolegomenis, in quibus de eorum Origine, Auctore et Ætate; itemque de Priscæ Linguae Progressu, Præcoci Maturitate, diligenter inquiritur opera et studio R. P. KNIGHT. Lond. imp. 8vo. 1820. Treuttel et Wurtz. 1l. 5s.

NO. III.

THE readers of the *Classical Journal*, on turning to No. XLVI. p. 345, will find a notice of Mr. Knight's *Carmina Homerica* announced, which was to exhibit the peculiar features and character of that work in the following particulars: "1. On the person and writings of Homer generally. 2. On his description of ancient manners. 3. On his Mythology. 4. On his Interpolations and different readings. 5. On the comparison of the *Iliad* and *Odyssey*. 6. On the Language of Homer, which, though the last point in this arrangement, is the first in argument, and, with respect to Mr. Knight's edition of Homer, forms, we apprehend, its greatest strength."

It was proposed to consider these several points, through three distinct numbers of the *Journal*, and the first three were carried through two of them, though not in immediate succession. Each of these articles ran to some length: and that which remained, comprehending the last three divisions, was, as might have been expected, very considerably longer; but it has not appeared.

It is necessary, however, to declare, that it was sent; not, indeed, with such regard to quick succession, as it should have been. The subject itself was not trifling, and the discussion of it led to certain inquiries, not to be readily despatched by one, who was at the time very seriously employed on a variety of topics, of at least a very different, if not an opposite, nature. The remarks, however, were at length finished, and left for insertion, some two or three quarters back.

A writing, that had been too long delayed, may have led readers to suppose that the writer had not redeemed his pledge; and is certainly more liable to be mislaid and to be forgotten, than one, which, by coming in quick succession, keeps the recollection fresh. Not to multiply words, after having declared that the papers were sent, it must suffice to say, that they will, if found, be inserted in the *Classical Journal*.

What is inserted now is but an after-thought, sent to be inserted in the mislaid copy. The writer has not leisure to say more now, or to attempt to retrace his former thoughts, being entirely engaged in other pursuits, from which he must not divert his attention. Two or three passages indeed, which have already been given, will, in a certain measure, exhibit some peculiar features in Mr. Knight's orthography, and the following additions sent to the papers missing, will exhibit others, though of lighter consideration.

From the extracts given above from the *Carmina Homerica*, it will be seen, that they are not made in a fac-simile hand, as from any ancient MSS. of Homer, but are adapted to modern typography, being intended only to express the Ionic pronunciation, according to Mr. Knight's view of it. The characters in the most ancient Greek MSS., it is well known, are in large letters, called, incorrectly, Uncial, through misreading in an old MS., Unciales for Initiales.¹ M. Montfaucon saw about 30 of these,² and we have one in this country, the Cod. Bezae, (at Cambridge) containing the four Gospels, of which Dr. Kipling gave a fac-simile. This is, perhaps, the most ancient; we have, also, a few others of a similar nature. It does not appear, that any of these MSS. contain *Carmina Homerica*; and the quotations, made in the above essay from Mr. Knight's edition, are intended to express merely the Homeric pronunciation, according to his Editor's hypothesis.

¹ Preface to Asley's Catalogue of MSS. in the King's Library, p. 8.

² Palæographia Græca, Lib. III. Cap. I.

376 *Notice of R. P. Knight's Carm. Hom.*

The Cod. Bezae, it may¹ be observed, and the others just alluded to, are written much alike; not only in Initial letters, but without breathings, accents, iotas ascript or subscript, or any system of stops, whatever a point occasionally introduced may mean. It will be seen, that our Editor omits with the most ancient Gr. MSS. the acute and grave accents, but uses the circumflex; that he introduces the iota subscript, which these MSS. do not use; that he adopts a regular system of stopping; and that his digamma more than answers all the purposes of the breathings.

With respect to accents, it is most true that the ancient Greeks read by accent: and, indeed, all nations must read by accent; the sounds of the human voice being like the keys of a musical instrument, where, as one tone rises, the other falls; and vice versa. But the accentual marks are of modern invention: the time of their introduction was about the seventh century; and the dispute about them much resembles that which relates to the Hebrew points. Though a use they certainly have, the adoption of them is arbitrary. But we submit, whether as Mr. K. omits the acute and grave accents, he ought not, to preserve uniformity and consistency, to have omitted likewise the circumflex; that being, as he well knew. the mere union of the two accents thus (^), till it took a more circular shape (ˆ) and then a more serpentine one, as now more generally used. Mr. Porson uses the circumflex, and very consistently; for, though perhaps he over-rated the accentual marks, as he uses the acute and grave, he naturally enough uses also the circumflex, together with the breathings and iota subscript. Mr. Wakefield, who perhaps under-rated accents, yet consistently also rejected the circumflex.

We are apt to confound quantity with accent. But with respect to the Greek pronunciation, it is certain that it combined in a very curious way accent with quantity, which perhaps it might not be difficult to explain, though we have lost the practice. Nor is it likely to be recovered by our wretched Grammar rules, showing something of the practice, but nothing of the rationale, of accents.

These hints are very cursorily made, and certainly in a matter, that is so discretionary, not with a view to censure the practice of our learned Editor, but merely to exhibit it: and, with respect to the use of the circumflex, it answers a purpose in his particular case.

Since writing the article sent and missing, the author has perused "The Examination of the Primary Argument" of the

Iliad, by Granville Penn, Esq. 1821. The author has stated many objections to the opinions of Wolfe, Heyne, and Mr. K., relative to the late knowledge or prompt use of alphabetical writing among the Greeks. Yet there are some points relative to Homer, (in this question), on which Mr. K. seems rather to doubt, than to decide.

Mr. Porson too, while admitting the reading, learning, and extent of inquiry of Mr. K., as the author of the "Analytical Essay on the Greek Alphabet," yet finds difficulties in the way of believing every thing advanced by him on the 'digamma'; and, among some other matters, the difficulty of erecting a system of language on the sole foundation of Homer's works.—See Mr. Porson's Tracts and Miscellaneous Criticisms, p. 194.

Mr. Penn has stated his difficulties, certainly with some force, and not without some classical authorities;—viz. the Trachiniae of Sophocles, v. 161—2, and the Æneid of Virgil, Æn. iii. v. 286. 443. Æn. vi. v. 74, which he thinks the above learned editors had somewhat overlooked. But admitting that these passages relate to alphabetical writing, still it might be replied, that they speak agreeably to the practice of the times in which Sophocles and Virgil lived: in regard to those of Hercules and the Trojan war, the writers could only speak agreeably to the language of their own times, or *more poetico*; and a *poetica licentia* is no foundation for solid argument. This can be founded only on the genius of Homer's writings, historical facts, and analogical reasoning.

G. D.

A LIST

of Theological Works necessary for the studies of a young Divine.

Si me conjectura non fallit, totius Reformationis pars integerrima est in ANGLIA, ubi cum studio Veritatis viget studium Antiquitatis.

Isaaci Casaub. Epist. ad Sabnium.

CANDIDATES for DEACONS' Orders should be thoroughly versed in the Gospels and the *Acts of the Apostles* in the "Greek Testament;" and, for those of PRIESTS, in the Epistles in addition. If they can construe them into correct Latin, so much the better.

Both classes ought, likewise, to have a complete knowledge of the Old and New Testament narratives, the principal evidences of Christianity, and its fortunes from the death of its Divine Founder to its establishment under Constantine the Great; as likewise of the leading doctrines of the Church of England, its Reformation from Popery, and the chief tenets of the various English Dissenters; in many of which particulars Bishop Tomline's "*Elements of Christian Theology*" will be found of very important service. Dr. Doddridge's "*Family Expositor*" is, also, a work which ought to be frequently consulted.

To this should, farther, be added a perfect acquaintance with Grotius "*De Veritate Religionis Christianæ*,"¹ and the power of translating with facility any of the Thirty-Nine Articles from English into Latin, and *vice versa*; as well as of proving their authority by scriptural texts.

To occupy the Clergy after their Ordination, three Lists of books are subjoined, adapted (as it is, after much consideration, concluded) to their successive stages of theological proficiency. Many a well-disposed young Divine, it may be feared, for want of some such humble guide as is supplied by the First (not pressing too heavily upon either the intellect, or the purse) has gradually felt his purposes of virtuous industry give way, and afforded a melancholy illustration of the sentence of the Roman Historian, *Invisa primo Desidia postremo amatur*. If he render himself master of the First, it can hardly be doubted, that he will seize every opportunity of going on to the Second at least. The latter part of the Third will be, in every sense, of more arduous acquisition.

N. B. In several cases, the cheap and judicious Reprints of the Clarendon Press may be recommended in preference to other editions; but any of the editions will suffice. It will readily be perceived, that economy has been much consulted, in forming the selection. It would have been easy to multiply volumes upon almost every one of its subdivisions.

•AN EXAMINING CHAPLAIN.

¹ Mr. Valpy has recently published an accurate edition, with English Notes, in duod.

I.

D'O'LY's and MANT's Bible, 2 vols.

PARKHURST's Greek Lexicon.
 ROBINSON's Theological Dictionary.
 GRAY's Key to the Old Testament.
 PERCY's Key to the New Testament.
 HORNE's Introduction to the Study of the Scriptures, 4.
 JENNINGS' Jewish Antiquities, 2.
 WELLS' Geography of the Old and New Testament, 2.
 TOMLINE's Elements of Christian Theology, 2.
 MOSHEIM's Ecclesiastical History, by Maclaine, 5.
 BURNET's History of the Reformation Abridged.
 SKELTON's Deism Revealed, 2.
 HOOKER's Ecclesiastical Polity, 3.
 PALEY's Evidences of Christianity, 3.
 NELSON's Fasts and Feasts.
 PALEY's *Hora Paulina*.
 SHEPHERD on the Common Prayer, 2.
 PRIDEAUX's Connexion of the Old and New Testament, 4.
 NEWTON's Dissertations on the Prophecies, 2.
 CAMPBELL's Dissertation on Miracles, 2.
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 SHERLOCK's Sermons, 5 in 3.
 (RANDOLPH's) *Enchiridion Theologicum*, 2.
 The Clergyman's Instructor (Clarendon Press.)
 ————— Assistant (Do.)

II.

Novum Testamentum, a VALPY, 3 vols.

Biblia Vulgata Editionis.
 ROUTH *Reliquiæ Sacrae*, 3.
 SCHLEUSNER's *Lexicon in Novum Testamentum*, 4.
 SCHMIDII *Concordantiæ Græcæ, Novi Testamenti*.
 ELSLEY's Annotations on the Gospels and Acts, 3.
 SLADE's Annotations on the Epistles, 2.
 MACKNIGHT's Harmony of the Gospels.
 STILLINGFLEET's *Origines Sacrae*.
 SYLLOGE *Confessionum sub tempus reformanda Ecclesia*.
 PEARSON on the Creed.
 BULLI *Opera*.
 POTTER on Church-Government.

CAMPBELL on the Gospels, 4.
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 TRAPP on the Gospels.
 BARROW'S Select Sermons.
 BEAUSOBRE and L'ENFANT'S Introduction to the N. T.
 JORTIN on the Truth of the Christian Religion.
 NOTT'S Bampton Lectures.
 WATSON'S Theological Tracts, 6.

III.

1.

LXXII *Virorum Versio* (Clarendon Press), 6.

TROMMII *Concordantiæ Græcæ Vers.* LXXII.
 BIEL *Thesaurus Philologicus*, 3.
 SUICERI *Thesaurus Ecclesiasticus*, 2.
 WETSTEIN *Prolegomena in Novum Testamentum*.
 CAVE *Ecclesiastica Historia Literaria*, 2.
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 VAN MILDERT'S Sermons on Infidelity, 2.
 BENNET'S Abridgment of the London Cases.
 Warburton's Divine Legation of Moses, 3.

2.

WALTON'S *Biblia Polyglotta*, 6.
 CASTELLI *Lexicon*, 2.
 PARKHURST'S Hebrew Lexicon.
 SPENCER *De Legibus Hebræorum*, 2.
 KENNICOTT *Dissertatio Generalis*.
 HODIUS *De Bibliorum Textibus Originalibus*.
 BYTHNER'S *Lyra Prophetica*.
 GLASSII *Philologia Sacra*, by Dathe, 4 in 2.
 FABRICII *Lux Salutaris Evangelii*.
 LIGHTFOOT'S Works, 2.
 LOWTH *De Sacra Poësi Hebræorum*, by Michaëlis, 2.
 MICHAËLIS' Introduction to the N. T., by Marsh, 6 in 4.
 F. R. S.

BIBLICAL CRITICISM.

No passage in the whole range of Literature, sacred or profane, is so widely mistaken, or the mistake of which has opened so wide a door to the influx of superstition, as the following: "Then men began to call on the name of the Lord," Gen. iv. 26. This is the exact rendering of the original, according to the vowel points, and yet it is obviously at variance with the truth: Adam, Eve, and their children, especially Abel, having, from the beginning, never ceased to call on the name of the Lord. If we disregard these points we have the true sense: "Then men began to call themselves by the name of Jehovah;" that is, they spurned the title and attributes of the eternal God, thinking themselves immortal on the earth. This presumption, however impious or unreasonable it may now appear to us, was in these circumstances of mankind very natural. The leading idea which man ever attached to the character of God was exemption from death; and as there were among the antediluvians those who lived for ages in full vigor without, it is probable, being visited by infirmity or sickness, they began to consider themselves as Gods, and to hold themselves forth as such to the world, thus claiming the submission and homage of their fellow-mortals. Moses mentions this circumstance as the origin of idolatry, and proceeds to state the shortening the period of human life, and the destruction of the world by a flood, as the consequences of it. But as it was his purpose to relate the pedigree of Adam, who remained in the knowledge and worship of the true God, unseduced by the impious presumption of their degenerate brethren, he digresses to fulfil that purpose, and after exhausting it, he returns to the subject thus: "Then men began to assume the name of Jehovah"—"And it came to pass when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of the Gods saw the daughters of men, that they were fair, they made them their wives, whomsoever each might choose. And the Lord said, My breath shall not for ever remain in man, for he is himself but flesh, so that his days shall be a hundred and twenty years. Thus they were destroyers in those days: for after the sons of the Gods had commerce with the daughters of men, they bore them children, who became violent and mighty men, the same with those who of old were men of renown."

The passage thus brought into one point of view, and more faithfully translated, is clear and consistent. Some of the descendants of Cain, who, having forsaken the true God, and who, living for ages probably with great bodily strength, began to consider themselves immortal, and to hold themselves forth as Gods to be worshipped by their inferiors in rank, might, and years. God be

holding their implety, removes the foundation of it, thus saying: "These men think that they have the principle of life in themselves, and that they will for ever live independent of me; I will correct their presumption: and as they breathe only in the breath which I gave them, I will recal it, and thus teach them humility and wisdom by shortening their days."

This passage owes its obscurity to the misconception of two words in the original. The phrase בני האלים, translated "sons of God" in our common version, means "sons of the Gods;" that is, the sons or descendants of those who made themselves Gods, or, according to the language of Moses, who called themselves by the name of Jehovah. These men, instead of confining themselves to a faithful union with one woman, agreeably to the marriage institution appointed and recommended to Adam by God himself, indulged themselves in promiscuous intercourse with the daughters of men; that is, women in the lower classes of life, and thus gave birth to a race of children, who, possessing vast stature and great bodily strength, and withal abandoned on the world without virtuous example or education, lived by violence and plunder, the terror and disturbers of society. Many tales respecting these marauders, who, in after days, were called giants, were doubtless handed down to posterity by the family of Noah; and it is to these traditional tales, current in his days, that Moses alludes when he says: "They became violent and mighty men, the same with those who of old were men of renown." The other mistake lies in the verb ירן *idun*, which our translators have rendered by "shall strive," while the Syriac and Arabic versions, the Chaldee paraphrase, the Septuagint and even the Latin Vulgate have rendered it by terms expressive of the meaning I give to it, viz. "shall remain." How is this to be accounted for? The Chaldeans often changed the final ס into ך, such as the termination of plural nouns, ס *cem* into ך *cen*. Thus the verb סם *dum*, to *continue*, to *perpetuate*, became changed into רן *dun*, the same in form with another verb already existing in Hebrew, under the sense of striving, contending, litigating: This accidental corruption may have taken place in the times of Moses or upwards, who has consecrated the vulgar corruption with the primary meaning of "continuing or remaining." The corrupted verb *dun* is the parent of the Greek *δυν*, *δυνατος*, *δυνα*, *δυνατω*, while *dun*, to contend, gave birth to *δυναστω*, *δυνατω*. This confusion having taken place, it was natural that the interpreters of Moses should have been divided, some adopting the sense of the corrupted, and others that of the genuine verb, and agreeing in nothing but in overlooking the meaning of the passage.

In the Jewish scriptures, Angels are called, "sons of God." See Job, i. 6. ~~and~~ 7. Now, as the Jews believed that angels were employed under God in superintending the affairs of men, and as the title by which angels are elsewhere designated, is here used by Moses, it was natural for the Jews to conclude, that the

same writer meant angels in this place. But it seems that some of these angels, while engaged in the affairs of men, perceiving how fair their daughters were, became enamoured of them, and seduced them, and thus fell from God.* Josephus, the Jewish historian, who could not have been mistaken as to the sentiments of his countrymen on this subject, states this to be the fact in express terms. See Antiq. Jud. i. 4., and also Just. Martyr Apol. ii. p. 112. *Here we see the origin of fallen angels*; nor is there another single verse in all the Jewish scriptures that can be considered as countenancing the same absurd notion. But, though the Jews believed in the preposterous notion of fallen angels, they did not think it consistent with the character of God, to suffer beings so subtle and powerful, to roam at large, worrying mankind, and seducing them to evil. They therefore imagined, that the Almighty keeps them chained up in Hades, till the day of judgment. This notion is countenanced by Peter, 2d Epist. ii. 4. "For if God spared not the angels who transgressed, but cast them down to Hades, and put them in chains of darkness, to be reserved for judgment, and spared not the old world . . . when he brought the flood, &c." It is heedless to say, that this is a piece of Jewish mythology which forms no part of the Gospel. For neither Christ, nor any of the Evangelists sanction it; and Peter alludes to it as an opinion, which he believed in common with other Jews before the coming of our Lord: and he himself refers to the very passage in Moses, on which that notion is grounded.

But these fallen angels, being spirits, could not have commerce with flesh and blood, in a state purely incorporeal. The meaning then, was, that they had previously entered the bodies of men; and the men thus possessed, acting solely under the influence of the supposed indwelling spirits, assumed their name of "sons of God." In other words, they were *demoniacs*, tyrannical and violent men, instigated by demons or evil spirits. *Hence the origin of demoniacal possessions.*

According to the Jews, and many Christians, good angels are still employed in administering the affairs of men. But, it is thought, they will not look in the face of women, lest they be tempted, and follow the example of their fallen brethren. And to this alludes the following verse of the Apostle Paul: "For this cause ought a woman to have a veil over her head, *because of the angels.*" This ill-distinguished champion of the Christian faith correctly understood the language of Moses, and his words are to this effect: "The masqueraders and oppressors of old, who go under the name of sons of God, or angels, laid violent hands on those females who came within their view. For this reason, let every woman wear a veil, lest she should become the victim of temptation; lest she should expose herself to some person, who by intrigue or violence, by wealth or power, may lead her astray." Nor should it be forgotten, that this admonition was given to the women of Co-

Recherches pour servir à l'Histoire de l'Égypte pendant la domination des Grecs et des Romains, tirées des inscriptions Grecques et Latines, &c. Par M. Letronne. Paris. 1823. 8vo.

ΘΕΟΚΡΙΤΟΣ, ΒΙΝΝ, ΜΟΞΧΟΣ: Bucolici Poetæ Græci, curante Jo. Fr. Boissonade. Paris. 1823. 32mo.

Mélanges d'Origines étymologiques et de questions grammaticales par M. Eloi Joanneau. Paris. 8vo.

Le Retour de l'âge d'or, ou l'Horoscope de Marcellus; Eglogue de Virgile (*the fourth*) traduite en vers Français; suivie d'un Hymne au Soleil, imité d'un hymne antique, avec des notes pour l'explication des allégories de l'hymne et de l'Eglogue; par M. Eloi Joanneau. Paris. 8vo.

PREPARING FOR PUBLICATION.

—Mr. Thomas Taylor, the Platonist, is preparing for the press a mathematical work intitled the Elements of a New Arithmetical Notation, in some respects analogous to that of Decimals, by which expressions producing a great variety of infinite series may be obtained, which can by no other means be found; the series discovered by the moderns for the quadrature of the circle and hyperbola, are shown to be aggregate incommensurable quantities; and a criterion is given, by which the commensurability, or incommensurability of infinite series may be infallibly and universally ascertained. The work will be published in 8vo.

TO CORRESPONDENTS.

F. is of opinion that in 1 Cor. xi. 10. we should read ἀνδρας for ἀγγέλους; but his style is not sufficiently

We must be permitted to inform E. G. that we do not find an authority for his Παράγγελος.

Notice of Denbar's Edition of *Majora* in our next.

Review of *Recherches sur l'Ir* next.

H. L.'s additional observations on his article.

The list of Early Editions to appear. The author

